Sultan-ul-Faqr VI
Sultan Mohammad
Asghar Ali
Life and Teachings

Author
Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr
Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

Translated
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SULTAN MOHAMMAD ASGHAR ALI

LIFE AND TEACHINGS

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SULTAN-UL-FAQR VI

SULTAN MOHAMMAD ASGHAR ALI

LIFE AND TEACHINGS

The translation of Urdu book

"SULTAN MOHAMMAD ASGHAR ALI: HAYAT-O-TALEEMAT"

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PREFACE

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali was a great and true spiritual guide of my Murshid who found such a true seeker of Allah and confidant like my spiritual guide Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus, who spends his days and nights to follow the footsteps of his spiritual guide Sultan Mohammad Asghar Ali, who was also assigned by his Murshid the duty to have Ism-e-Allah Zaat and Ism-e-Mohammad prepared in gold and then spread their beneficence among the suffering humanity. My spiritual guide Sultan Mohammad Najib-ur-Rehman is leaving no stone unturned in fulfilling his duties, for which he was chosen and appointed spiritually by the Holy Prophet's court. Especially Hazrat Sultan Bahoo the Sultan-ul-Faqr V's teachings he is preaching who *(Sultan Bahoo)* was advised by the Holy Prophet to spiritually benefit all, i.e. the Muslim, infidel, alive and dead. So in this Book Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman has described the efforts and struggle of Sultan Mohammad Asghar Ali alongwith his complete biography. He has recounted some interesting events and miracles to show his Divine powers apart from explaining his Ishq and devotion to his Murshid and how the Divine Trust of Faqr was transferred to him, then his pilgrimage of hajj where again the transference to his confidant Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman took place in the tomb of the Holy Prophet.

No doubt, his childhood, education, title, status of Sultan-ul-Faqr and his personality in the light of Quran and Hadith are discussed in detail. Also his apparent beauty and elegance which charmed the viewers, has been picturesquely sketched. Things related to his family, disciples and routine affairs, his morals and habits are illuminated with love and affection on the part of the author. However, I have tried my effort best to justify the Urdu

version into English translation with titles *"Sultan Mohammad Asghar Ali: Hayat-o-Taleemat"* and *"Sultan Mohammad Asghar Ali: Life and Teachings"* respectively. I must tell here that the portion of Sultan Mohammad Asghar Ali's mystic poetry has been translated and explained by Ambreen Moghees Sarwari Qadri, who is one of the best and devoted disciple of Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman. I also owe the efforts and contribution of Ahsan Ali Sarwari Qadri in the publishing of not only this book but also the others. He is also a devoted seeker of Allah.

I confess that previously this book was a part of the book "The Spiritual Guides of Sarwari Qadri Order". My Murshid, the author of the books which I was ordered to interpret, has once again showered his beneficence upon me to shape the part into a separate book with some adequate and necessary changes because that part pertaining to biography and teachings of Sultan Mohammad Asghar Ali was interpreted by me. I am thankful to him that he blesses me to translate such great Divine message and teachings of the great Saints of the Sarwari Qadri order which *(teachings and message)* are deeply rooted in the Holy Prophet's teachings. In short, this book is in fact an outcome of the love and Ishq of my Murshid for his Murshid for whom he writes poetry in the times of rapture. Actually, this Ishq finds its way to the stations of Fana Fillah and Baqa Billah.

Lahore
October-2016

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INTRODUCTION BY THE AUTHOR

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَاَهْلِ بَيْتِهٖ اَجْمَعِيْنَ

Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam says:

۞ مَنْ سَكَتَ عَنِ الْحَقِّ فَهُوَ شَيْطٰنٌ اَخْرَسٌ

Meaning: "One who refrains from speaking the Truth, is a dumb Satan." **(Ain-ul-Faqr, Chp 7)**

Before "*Mujtaba Akhir Zamani*[1]" *Sahib-e-Lolaak* was the only book written upon my Murshid[2], Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali rehmat-ul-Allah alayh who was the Insan-e-Kamil[3] *(the Universal Divine Man)* and the most elevated spiritual personality of his time. A professional journalist Mr. Tariq Ismail Sagar was asked to write it, which he did within the time period of three months. Hazrat Sakhi Sultan Mohammad Asghar Ali died on December 26, 2003 and the first edition of *Sahib-e-Lolaak* was on the stalls at the occasion of milad[4] of the Holy Prophet on April 12 and 13, 2004. So far, four editions of *Sahib-e-Lolaak* have been published: First in 2004; second in 2006; third in 2008 and the fourth in March, 2011. Before commenting upon *Sahib-e-Lolaak*, two important points need to be explained:

1. Sultan Mohammad Asghar Ali started a monthly magazine "Mirat-ul-Arifeen" in April, 2000. Before its publication there

[1] English version "*The Spiritual Guides of Sarwari Qadri Order*".
[2] The Divine spiritual guide
[3] The greatest Saint of an era and the perfect friend of Allah who is the manifestation of all the Divine attributes and the Divine Essence.
[4] Celebration on the birth date of Prophet Mohammad.

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was not a single literary work or book upon any spiritual guide of the Sarwari Qadri order except Hazrat Sakhi Sultan Bahoo. Monthly Mirat-ul-Arifeen then started accumulating traditions about the life of Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah, Hazrat Sakhi Sultan Mohammad Abdul Aziz and Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali. That is how, Mirat-ul-Arifeen brought the biographies and teachings of these spiritual guides in written form. Initially, some of the information was incorrect but it was rectified under the guidance of Hazrat Sakhi Sultan Mohammad Asghar Ali.

2. Tariq Ismail Sagar is not a disciple of Sultan Mohammad Asghar Ali. Neither was he granted Ism-e-Allah Zaat[5] by him nor did he spend any moment of life with him, except one meeting which lasted for five minutes only.

Hazrat Sakhi Sultan Mohammad Asghar Ali had a tradition that on the milad of the Holy Prophet, held annually on the 12th and 13th of April, he used to meet visitors in his room after the milad. I used to accompany him during the event as well as when he met the visitors in his room. On April 13, 2002, Tariq Ismail Sagar came with Rana Tajammal Hussain for the first time to the shrine of Sultan Abdul Aziz where the milad ceremony was held. After the event, they both came into the room to meet Sultan Mohammad Asghar Ali and left after five minutes.

One year later, on April 13, 2003, Tariq Ismail Sagar along with Rana Tajammal Hussain came at the milad when it was about to end. He did not even bother to meet Hazrat Sakhi Sultan Mohammad Asghar Ali. In the Pesh-e-Lafz *(Preface)* of *Sahib-e-Lolaak* he admits that he had only one meeting with Hazrat Sakhi Sultan Mohammad Asghar Ali and claims that during this meeting, the Divine Reality of Ism-e-Allah Zaat was revealed upon him. It

[5] Personal name of Allah which is given for invocation and contemplation in Sarwari Qadri order by the Murshid.

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is impossible that the Divine Reality of Ism-e-Allah Zaat is revealed upon someone who has not been given the zikr *(invocation)* and tasawur *(contemplation)* of Ism-e-Allah Zaat by a perfect Murshid. Neither did Tariq Ismail Sagar take bayat[6] of Sultan Mohammad Asghar Ali nor did he get the zikr and tasawur of Ism-e-Allah Zaat without bayat from him. The claim of Mr. Sagar that the Divine Reality was revealed upon him in only one meeting with Sultan Mohammad Asghar Ali is absolutely wrong. The true seekers of Allah know that the seeker upon whom the Divine Reality is revealed, becomes extremely restless due to the Divine love and is attracted towards the Murshid Kamil who is the exact manifestation of the Divine Reality. However, Tariq Ismail Sagar did not feel anything of the sort, as he did not feel the need to meet and get spiritual beneficence from Hazrat Sakhi Sultan Mohammad Asghar Ali for a whole year i.e. from 2002 to 2003. During that period Sultan Mohammad Asghar Ali used to visit Lahore twice every month and meet people but Tariq Ismail Sagar never bothered to meet him, although his residence is in Lahore. Even when he came on April 13, 2003 on the milad, he left without meeting Sultan Mohammad Asghar Ali. Hence, it is impossible to believe that the secret of Divine love was revealed upon him. The people of Faqr are well aware of this secret and its spiritual effects, so Tariq Ismail Sagar should not try to befool them.

Now, let us take a "critical review" of Tariq Ismail Sagar's book *Sahib-e-Lolaak* which will make it clear that the book is neither based on true knowledge nor on personal experience, rather ninety percent of the text has been copied from other sources. Instead of chapters, he has written the book topic wise. Following this pattern, we shall take the review of his writing:

---

[6] Oath of allegiance; when a person becomes a disciple, he hands over himself to his spiritual guide in exchange of spiritual guidance. Bayat is a pact or covenant or rite of initiation into a Sufi way. This in fact is a pact between Allah and His slave which eternally bonds the Murshid with his murid *(disciple)*.

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1. PESH-E-LAFZ *(PREFACE)*

In the preface, Tariq Ismail Sagar has shed light upon the need to write the book *Sahib-e-Lolaak* and has exaggerated a lot. Had he not, nobody would have understood why he was writing a book on a particular person whom he had met only for five minutes. He has himself mentioned his five minute meeting with Sultan Mohammad Asghar Ali in the preface. The same preface has been included in all of the four editions of the book.

2. SHUKRIA *(THANKS GIVING)*

Tariq Ismail Sagar has thanked those disciples of Sultan Mohammad Asghar Ali whose verbal discussions or writings helped him to write *Sahib-e-Lolaak*. In the first edition of the book, published in April 2004, amongst other names he has also mentioned my name. However, he did not try to meet me even once despite that he knew I was one of the closest disciples of Sultan Mohammad Asghar Ali as well as the incharge of Mirat-ul-Arifeen monthly magazine Lahore and Maktaba-al-Arifeen. Though, he has plagiarized my writings in *Sahib-e-Lolaak* which we shall discuss ahead. However, he completely erased my name in the second, third and the fourth edition from the 'Shukria'.

3. SAHIB-E-LOLAAK

The book has been named *Sahib-e-Lolaak* on the base of this particular chapter. This chapter has been directly copied from the September 2000 issue of Mirat-ul-Arifeen Lahore, page 17, article titled as 'Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz'. In this article, some traditions about the bayat of Sultan Mohammad Abdul Aziz were printed incorrectly which were afterwards rectified by Sultan Mohammad Asghar Ali. Had Tariq Ismail Sagar made an effort to go through the later issues of Mirat-ul-Arifeen, he would not have copied the article with

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the mistakes included, which he continued doing till the third edition of '*Sahib-e-Lolaak*'. I wrote this particular article for the first time in Mirat-ul-Arifeen.

In the fourth edition of *Sahib-e-Lolaak*, the discussion about Syed Mohammad Abdullah Shah was also removed. It was based upon various traditions and research in which I was assisted by Dr Mohammad Ayub Khan and Mohammad Zeeshan Raza. This was the first ever research on the spiritual guides of Sarwari Qadri order. Later on, facts and traditions were verified and corrected through further research.

4. SHAHBAZ-E-ARIFAAN SULTAN-UL-AULIYA SULTAN SYED MOHAMMAD BAHADUR ALI SHAH

This chapter has been copied from Mirat-ul-Arifeen Feb, 2001 issue, page 10-14, article "Shahbaz-e-Arifaan Sultan-ul-Auliya Hazrat Sakhi Sultan Syed Mohammad Bahadur Ali Shah Kazmi Al-Mashhadi." This article was researched upon by Sahibzada Sultan Mohammad Moazzam Ali and compiled by Dr Mohammad Ayub. It has also been copied by Tariq Ismail Sagar word to word in *Sahib-e-Lolaak*.

5. TALIMAAT-E-BATINI KA AHIYA *(REVIVAL OF THE SPIRITUAL TEACHINGS)*

Part of this chapter is taken from my pamphlet '*Haqeeqat-e-Ism-e-Allah Zaat*'. This pamphlet was first published in April 2002 by Maktaba Mirat-ul-Arifeen and has been republished continuously since then till 2016.[7] This pamphlet has been plagiarized by M.A. Shakir of Rajanpur, who got it published from Al-Arifeen publications by the title of '*Chambay Di Booti Ism-e-Allah Zaat*'.

[7] After separation from Maktaba-ul-Arifeen, the publication department of Sarwari Qadri order Lahore published it and now Sultan-ul-Faqr publications has been republishing it since 2005.

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Remaining part of this chapter has been directly copied from late Saad Ameer Khan Niazi's booklet '*Islahi Jamat Ki Zarorat Kiyun*'.

In 2016, Sultan-ul-Faqr publications published the pamphlet "*Haqeeqat-e-Ism-e-Allah Zaat*" in the form of a complete book with additions and modifications alongwith ISBN.

6. SULTAN-UL-FAQR SHISHAM KI GHORON SE MOHABBAT *(SULTAN-UL-FAQR VI'S LOVE FOR HORSES)*

This is a part of my article titled '*Hadees-e-Dil*', published on page 22-29 of the July, 2003 issue of Mirat-ul-Arifeen Lahore, containing a sub-article '*Mery Murshid Ki Ghoron Se Mohabbat*' *(page 25-28)*. This chapter is a direct copy of the sub-article.

7. MARIFAT-E-ELAHI KAISE MUMKIN HAI *(HOW IS THE GNOSIS OF ALLAH POSSIBLE)*

Except the first two pages, rest of the chapter has been copied from Hazrat Ali Hajvery Data Ganj Bakhsh rehmat-ul-Allah alayh's literary work '*Kashf-ul-Mahjoob*'.

8. TAREEQAT

In 2003, Maktaba Al-Arifeen 4/A Extension Education Town Lahore published a pamphlet by Dr Mohammad Ayub Khan titled '*Tareeqat Kya Hai?*' *(What is spirituality?).* This chapter is a direct copy of the mentioned pamphlet.

9. ISLAM AUR TASAWWUF *(ISLAM AND MYSTICISM)*

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo rehmat-ul-Allah alayh has neither called his teachings tasawwuf *(mysticism)* nor

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tareeqat *(spirituality)* but has referred to them as 'Faqr[8]' and my Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali also called his teachings as Faqr. Anyhow, this chapter is a copy of the dissertation '*Islam aur Tasawwuf*' by Pir Karum Shah Al-Azhari. Tariq Ismail Sagar has added only the first three lines himself, whereas the rest of the chapter is copied from that dissertation.

10. TARIQA-E-TABLEEGH *(METHOD OF PREACHING)*

This chapter is based on information about tasawwuf and terminologies of tasawwuf taken from well-known books of tasawwuf.

11. MURSHID KIYUN AUR KAISA HONA CHAHIYE? *(WHY AND HOW SHOULD A MURSHID BE)*

In August 2002, Maktaba Al-Arifeen 4/A Extension Education Town, Lahore published a book by Dr Mohammad Ayub entitled '*Murshid Kamil*'. This chapter has largely been taken from its third chapter '*Murshid Kisay Kehtey Hain*' *(Who is called Murshid)* and partially from an article written by me '*Sultan-ul-Faqr*'[9], published in Monthly Mirat-ul-Arifeen Lahore, August 2002, page 17 till 23 and the rest from Hazrat Abdul Qadir Esa Shazli's book '*Tasawwuf Kay Roshan Haqaiq*' *(The enlightened realities of tasawwuf)*[10].

12. ISM-E-ALLAH ZAAT (*THE PERSONAL NAME OF ALLAH*)

My pamphlet '*Haqeeqat-e-Ism-e-Allah Zaat*', which has already been mentioned with reference to fifth chapter of *Sahib-e-Lolaak*

[8] The spiritual way to have the Divine vision and ultimate closeness of Allah.
[9] This article was later published in the April, 2003 and August, 2003 issues as well.
[10] Translator Mohammad Akram Al-Azhari. Year of publication 2003; publishers Maktaba Zawiyah Lahore

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titled '*Taleemat-e-Batini Ka Ahiya*', was used for this chapter as well. An extract from that pamphlet has been exactly copied in this chapter. In the first edition of *Sahib-e-Lolaak (April, 2004)*, my name was mentioned at the end of the chapter but in the second, third and fourth editions, it was very conveniently removed, although the copied portion is still there. This is how, Tariq Ismail Sagar turned this work into his own. Could such a behavior be expected from a renowned journalist who must obviously be familiar with the ethics of journalism? In the fourth edition *(March, 2011)*, he has only added one small piece of poetry:

جنہاں نوں تقویٰ ربّ تے انہاں نوں رزق ہمیش
پلے خرچ نئیں بنھدے پنچھی تے درویش

Meaning: Those who trust only Allah always get their sustenance from Him. Like birds, Dervishes also do not carry their livelihood with them.

The rest of the chapter is just the same.

13. KEHTI HAI TUJHKO KHALQ-E-KHUDA GHAYABANA KYA! *(WHAT DOES THE CREATION OF ALLAH SECRETLY SAY TO YOU)*

Half of the chapter has been directly copied from a pamphlet written by Sultan Ahmad Ali '*Jaali Pir Aur Murshid-e-Kamil*' *(fraud guides and perfect spiritual guide)*. The other half of the chapter has been written by Tariq Ismail Sagar based on the accounts of the disciples of Hazrat Sakhi Sultan Mohammad Asghar Ali regarding their experiences of his miracles.

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14. SOHBAT-E-YAAR AKHIR SHUD *(LAST MOMENTS IN THE BELOVED'S COMPANY)*

In this chapter, the last moments of Sultan Mohammad Asghar Ali have been mentioned as narrated by his sons and disciples. Out of the whole book, only half of the chapter 13 and the whole of chapter 14 i.e. only one and a half chapter has been written by Tariq Ismail Sagar himself which does not contain any self-witnessed account of his own. In the 14th chapter, on page 273-274 of first edition of '*Sahib-e-Lolaak*' *(April, 2004)* the tradition of Sultan Mohammad Asghar Ali's attendant Khalid was mentioned in his own words which was removed from the second, third and fourth editions. The tradition is about Sultan Mohammad Asghar Ali's last conversation with me on telephone call. It is as follows:

- "In his last moments, he *(Sultan Mohammad Asghar Ali)* asked our companion Najib-ur-Rehman in Lahore about the gold 'Ism-e-Allah Zaat', who used to get them prepared from Lahore. He had found two old Ism-e-Allah Zaat from his house which belonged to his father and Murshid Sultan Abdul Aziz. He ordered Najib-ur-Rehman to get similar Ism-e-Allah Zaat made for him and inquired how many days would the process take. Then he said, "Send them urgently, I need them."

The crux of all this discussion is that Tariq Ismail Sagar has taken most of the contents for his book *Sahib-e-Lolaak* from Mirat-ul-Arifeen monthly magazine Lahore and the published books of Maktaba Al-Arifeen 4/A Extension Education Town Lahore. Also, this book is largely based upon the concept of tasawwuf and less on the biography of Sultan Mohammad Asghar Ali. Neither the details about his personality, mannerism, lifestyle, grandeur and spiritual status nor his countless efforts and struggles for the revival of the true religion have been discussed. His exalted status can never be justified and described

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just by quoting a few of his miracles. Moreover, disregarding the hardships, he went through for the sake of religion, is doing injustice to his mission.

After the death of Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali, I was practically separated from monthly magazine Mirat-ul-Arifeen and Maktaba Al-Arifeen. Then, in August 2004, all my responsibilities were officially taken back from me that is why, Tariq Ismail Sagar did not consider it important to meet me before writing the book upon my beloved Murshid. Had he contacted me, I would definitely have made him aware of the grand status of my Murshid in the best possible way so that the very first book based on my Murshid would not have turned out to be so shallow and incomplete.

Further, the book written by Mr. Sagar does not contain even a single self witnessed incident which proves the argument given at the beginning of this preface that he met Sultan Mohammad Asghar Ali only once and that too for just five minutes. Surely, in that brief meeting he was not able to understand the grand status of my Murshid and hence, could not elaborate it in *Sahib-e-Lolaak*. The fact of the matter is that he should not have been so bold to write a book on a sacred entity with such a high caliber and a persona of perfection without acquiring adequate knowledge or experience required to recognize his reality.

It is obligatory upon a seeker of Allah and a truly sincere disciple to save each and every moment of the sacred life of his Murshid as well as his sayings, teachings and traditions narrated by him in the form of writing so that they may be transmitted to the next generations and become a source of beneficence for the future seekers of Allah. My holy Murshid was blessed with a life of fifty six years, four months and twelve days. I had the privilege of spending five years, eight months and fourteen days in his beneficent company. I recorded all his sayings, teachings and traditions which I heard from him during that period. In August

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2006, I began publishing Sultan-ul-Faqr monthly magazine and wrote articles about his life and teachings in the very first issue. I genuinely intended that Tariq Ismail Sagar would read them and add the information to the later editions of *Sahib-e-Lolaak* so that a substantial and well-researched book is made upon my Murshid and the world may get acknowledged to his elevated spiritual level and the grand status of the sixth Sultan-ul-Faqr. However, when no one approached me even after waiting for a considerable time period, I started writing '*Mujtaba Akhir Zamani*'.

Initially, I had planned to base the book only on the life and teachings of my Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali. The critical review of *Sahib-e-Lolaak* was also written for that book. However, during the course of writing, I decided to include the biographies of all the spiritual guides of the Sarwari Qadri order from Sultan-ul-Faqr V to Sultan-ul-Faqr VI, so as to preserve the knowledge in writing as how the Divine Trust of Faqr reached my Murshid Sultan Mohammad Asghar Ali.

By the Grace of Allah and the spiritual guidance of Hazrat Sakhi Sultan Bahoo, my beloved Murshid Sultan Mohammad Asghar Ali and the rest of the spiritual guides of the Sarwari Qadri order, the book *Mujtaba Akhir Zamani* was completed within the time span of seven years and was published in 2012. Its English version has also been published with the title "*The Spiritual Guides of Sarwari Qadri Order*" in 2015. Even after the publication of *Mujtaba Akhir Zamani* my heart was not satisfied and I wished to write a separate and comprehensive book on my beloved Murshid which is solely based on his life and teachings, but due to lack of time and resources it was delayed. I was also facing some health issues. By the Grace of Allah and kindness of my Murshid, the book "*Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings*" has been published now. Its preface and remaining matter is mostly the

same as was in "*The Spiritual Guides of Sarwari Qadri Order*", however, several new things are also added and a few important changes have been made. The facts, events and traditions have been rectified after further research. A comprehensive and distinct book has its own unique worth and value, that is why, this book has been published separately. By the Grace of Allah, this book covers all the aspects of life and teachings of my Murshid. May Allah accept this humble effort in His court. Amin

Lahore, Khadim Sultan-ul-Faqr
September 2016 Sultan Mohammad Najib-ur-Rehman

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SULTAN-UL-FAQR VI
HAZRAT SAKHI SULTAN
MOHAMMAD ASGHAR ALI

Allah Almighty created this universe for his beloved Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam as He has declared:

❁ لَوْلَاكَ لَمَا خَلَقْتُ الْاَفْلَاكَ

Meaning: If it was not for you *(O' My beloved Mohammad)* I would not have created the universe.

❁ لَوْلَاكَ لَمَا اَظْهَرْتُ الرُّبُوْبِيَّةَ

Meaning: If it was not for you *(O' beloved)* I would not have manifested My Lordship.

Allah not only created this universe for His beloved Prophet Mohammad but also manifested His Lordship for him and through him. Prophet Mohammad is the complete and exact manifestation of all the Divine attributes and the Divine Essence. Manifestation of Divine attributes and Divine Essence through the perfect and accomplished men of Allah is termed as "bearing the Divine Trust" by the perfect Mystics and Faqeers. Allah says about this trust in the Holy Quran:

❁ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝ (الاحزاب۔72)

Meaning: We presented Our Trust before the skies, earth and mountains. Everyone refused to bear it, but man *(Insan-e-Kamil)* picked it up. No doubt, he is cruel *(towards his nafs)* and ignorant *(of his highest rank near Allah)*. **(Al-Ahzab-72)**

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The Holy Prophet is the authority over this Trust and the one who transfers it to his perfect followers who are his spiritual and real heirs. It is not possible that this world is left without any perfect man of Allah who is the custodian of this Trust and is the manifestation of the Divine attributes and Divine Essence because the main purpose of Allah behind creation of this universe is the manifestation of His attributes and Essence through His beloveds. The true heirs and custodians of this Trust are the perfect Faqeers who follow the spiritual and inward way of the Holy Prophet i.e. Faqr, cover all its waystations and levels and finally reach its ultimate destination i.e. Fana Fillah[11] Baqa Billah[12] *(Fana Fi Hoo)*[13] about which the Holy Prophet said:

۞ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When Faqr is accomplished that is Allah.

Faqr is the pride and the real legacy of the Holy Prophet, he said:

۞ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ فَافْتَخِرُ بِهٖ عَلٰی سَائِرِ الْاَنْبِیَآءِ وَالْمُرْسَلِیْنَ ○

Meaning: Faqr is my pride and Faqr is from me. It is the reason of my superiority over other Prophets and Messengers.

Hazrat Sakhi Sultan Bahoo says:

❖ Faqr is exactly the Divine Essence. **(Ain-ul-Faqr)**

That is to say, Faqr is the manifestation of the Divine attributes and Divine Essence, so the Divine Trust can also be called the Trust of Faqr[14].

When the true seeker of Allah reaches the peak of Faqr i.e. Baqa Billah *(Fana Fi Hoo)*, he acquires all the attributes of Allah

[11] Annihilation in Allah
[12] Becoming immortal with Allah after annihilating in Him.
[13] Hoo is the Divine Essence. Fana Fi Hoo means annihilated in Hoo.
[14] For detail study about Faqr, please read the chapter "Faqr" in the book "Sultan Bahoo-The Life and Teachings".

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and is adorned with the grand status of Insan-e-Kamil *(the Universal Divine Man)*. The most perfect and pre-eminent man of this entire universe is Prophet Mohammad and he is the best manifestation of Allah. Hazrat Sakhi Sultan Bahoo says:

- The Holy Prophet is the Insan-e-Kamil and all the other *(perfect Faqeers)* have attained to the levels *(of perfection and proximity to Allah)* through him according to their statuses. **(Ain-ul-Faqr)**

Insan-e-Kamil is the possessor of the Divine Trust and the representative of Allah on this earth. Hazrat Sakhi Sultan Bahoo says:

- Jamiat[15], which is the beneficence of the most Compassionate, is solely the destiny of the Insan-e-Kamil. Only the Prophets and Faqeers *(those who reach the ultimate level of Faqr)* are the Insan-e-Kamil. **(Fazal-ul-Laqa)**

Allah says in the Quran:

۞ اَلرَّحۡمٰنُ فَسۡـَٔلۡ بِهٖ خَبِيۡرًا ○ (الفرقان۔ 59)

Meaning: Allah is the most Compassionate. *(O' aspirant of His knowledge)* ask of Him from someone who has attained His awareness. **(Al-Furqan-59)**

Insan-e-Kamil becomes the ultimate manifestation and reflection of Allah. He reflects the Noor of the Divine Essence as well as all His names, attributes and actions. He possesses all the Divine attributes and virtues.

Hazrat Imam Hussain says in his book, *Mirat-al-Arifeen*:

- "The entire Holy Quran is in Umm-ul-Kitab i.e. surah Fatiha, surah Fatiha is in بسم اللّٰہ Bismillah, and Ism-e-Allah is present in the heart of Insan-e-Kamil. That is why, Insan-e-

[15] Accumulation of all the Divine attributes and powers.

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Kamil is both the compact as well as the detailed form of all the attributes of Allah and His Essence."

When Hazrat Sakhi Sultan Bahoo reached this destination of Faqr, he said:

- When I reached the ultimate destination of Faqr, the Divine decree came from the majestic court, "You are My lover." I humbly submitted, "My humble self is incapable of the love of the Majesty." Then it was commanded, "You are My beloved". On this, I kept quiet. The sheen of ray of Divinity submerged me into the oceans of Divine engrossment like a mere particle and the Divine commandment came, "You are exactly Me and I am exactly you. With respect to Haqeeqat[16] you are My reality and with respect to Marifat[17] you are My beloved and the secret of Ya-Hoo lies in Hoo." **(Risala Roohi Sharif)**

In this statement 'Hoo' means the Divine Essence, whereas "Ya-Hoo" means Haqeeqat-e-Mohammadia *(the Mohammadan reality)* and 'the secret' means union with Allah after the spiritual accomplishment. This is the station of Fana Fillah Baqa Billah *(Fana Fi Hoo)* where man becomes perfect and adorns the station of the Universal Man.

In *'Aqal-e-Baydar'* Hazrat Sakhi Sultan Bahoo says about the Insan-e-Kamil:

- "Since the blessed Noor[18] of Mohammad manifested from the Noor of Allah and then from the Noor of Mohammad, the entire creation came into being. Hence, the essence of man is Noor and when on the basis of his pious deeds his nafs, heart and soul completely turn into Noor, then he becomes the Insan-e-Kamil.

[16] The Divine reality
[17] The knowledge of Allah which is gained only after having His vision and union. Haqeeqat and Marifat are also the two final levels of closeness of Allah.
[18] The Divine light

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In his book *"Noor-ul-Huda Kalan"* Sultan Bahoo says:

- "The existence of Insan-e-Kamil is a treasured maze of the talisman *(wonders)* of the Divine name and Essence."

Here, Sultan Bahoo has called the existence of Insan-e-Kamil a 'talisman' because he is the manifestation of wonders and rarities. He knows the secret of finding "Ism[19] (اللّٰہ) and the Musamma[20] *(the Divine Essence)*". This secret is a treasure and just as one reaches a treasure after solving a maze, likewise, recognizing Insan-e-Kamil is a maze. Whoever solves this maze, only he recognizes the reality of the Insan-e-Kamil.

Allama Ibn-e-Arabi says about Insan-e-Kamil:

- Since Ism-e-Allah Zaat comprehends and contains all the Divine attributes and is the base of the entire marvels, hence It is the origin of the Divine disclosure and is called the God of all the Gods. The person who is Its perfect embodiment is the exact Divine Essence. He is the true man of Allah who can see Allah and every hidden or revealed thing with his physical as well as spiritual eyes. In every era, one person is on the footsteps of Prophet Mohammad and he is "The absolute man of Allah" of his era. He is called the leading Saint of all the Saints or "the Ghaus[21]". He is the perfect follower of the way of Prophet Mohammad. He unintentionally stays in the subjection of command and proximity of obligatory works. Whatever Allah has to do, He does it through him." **(Fusoos-ul-Hikam, page 232)**[22]

Allah says in the Holy Quran:

❁ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ (یٰسٓ۔ 12)

[19] Ism means 'name'
[20] One who possesses the Ism *(name)* and Zaat *(the Essence)* i.e. the person on whom the Ism is applicable because he possesses all the attributes of the Ism and Zaat.
[21] The highest spiritual rank
[22] Translated by Abdul Qadeer Saddiqui, publisher Nazeer Sons Lahore

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Meaning: And We have encompassed everything in Imam-e-Mubeen. **(Yaseen-12)**

In this verse "Imam-e-Mubeen" *(the enlightened leader)* refers to the Insan-e-Kamil. Allah has kept all His wills, commands and the created universe in the Guarded Tablet which is, in fact, the heart of Insan-e-Kamil. The heart of Insan-e-Kamil is the place where Noor of the Divine Essence is revealed and its vastness can neither be explained nor imagined.

Iqbal says:

لوح بھی تُو، قلم بھی تُو، تیرا وجود الکتاب
گنبد آبگینہ رنگ تیرے محیط میں حباب

Meaning: You are the Divine Tablet, the Divine Pen and the real Quran. The crystal coloured dome *(meaning the sky)* is just a bubble as compared to your Divine Self.

Hazrat Shaikh Moeeduddin Jindi says:

- "Ism-e-Azam, which has become famous all over, is in fact, meaningly related to the world of reality and soul, while literally it is related to this world of physical existences and apparent words. All the Hadiths which comprehend the truths of Divine marvels are called 'the reality' and they actually refer to the Insan-e-Kamil who is present in every era. He is the leading Saint of all the Saints. He possesses the Divine Trust and is the absolute representative of Allah. Ism-e-Azam is actually the physical countenance of that perfect Saint *(the Universal Divine Man)*." **(Page 41, Vol:I)**[23]

Hazrat Syed Abdul Kareem bin Ibrahim Al-Jaili writes in his book *"Insan-e-Kamil"*:

- Among the levels of existence, the level and marvel at which Prophet Mohammad was appointed, no one else can ever

[23] *Tafseer Rooh-ul-Bayan*, translated by Maulana Mohammad Faiz Awaisi, publishers Maktaba Awaisia Rizvia Bahawalpur.

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achieve. The behaviours, conditions and actions of the beloved Prophet are a witness that he was unique in these marvels. He is the Insan-e-Kamil and the rest of the perfect Prophets and Saints are adjoined to him the way "perfected ones" are adjoined to "The Perfect." They are related to him just as the "distinguished ones" are related to "The Distinguished", but unanimously the ultimate and absolute Insan-e-Kamil is Prophet Mohammad." **(page 379)**[24]

Further, he says:

- Insan-e-Kamil is the one who truly deserves to possess the personal name and real attributes of Allah as per order of the Divine Essence. For Allah, he is like a mirror. The way one cannot watch one's face without a mirror, Insan-e-Kamil cannot see his real being without the mirror of 'Ism-e-Allah' as it is his "mirror". The same way, Insan-e-Kamil is like a mirror to Allah. Allah has made it necessary upon Himself to see all His names and attributes only in the Insan-e-Kamil. **(page-391)**

Syed Abdul Kareem bin Ibrahim Al-Jaili further describes about Insan-e-Kamil:

- The Mohammadan reality manifests itself in every era in the being of the Insan-e-Kamil of that age, according to the requirements and conditions prevalent in that age. The Insan-e-Kamil is the representative of Prophet Mohammad in that era.
- Insan-e-Kamil is the celestial pole around whom the whole existing universe revolves from pre-existence till eternity. Ever since the existence started till eternity, he is a unique entity. Then, there are different physical dresses for this entity in different ages *(i.e. this entity appears in a different physical appearance in each era).* In accordance to that

[24] Translated Fazal Meran Nashar Nafees Academy Urdu Bazar Karachi.

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particular physical dress, he is given a name that would not go for another of his dress. His actual name is Mohammad, his patronym is Abu al-Qasim, his epithet is Abdullah *(absolute man of Allah)* and his title is Shamsuddin. In every era he has a new name which suits to the physical dress in which he appears in that age. **(Insan-e-Kamil, page-388)**[25]

The reality of Insan-e-Kamil is described in detail by Allama Ibn-e-Arabi in *"Fusoos-ul-Hikam"* as:

- From pre-existence till eternity the Holy Prophet keeps changing his physical dresses in every era and only in the beings of "perfect individuals" does he manifest himself. **(Sharah Fusoos-ul-Hikam wal Aiqaan)**
- Insan-e-Kamil is unique entity since pre-existence till eternity and that is the holy lord of the universe Prophet Mohammad who has been appearing in the beings of Ghaus, Qutbs[26], Abdals[27] and Saints according to their spiritual levels and ranks. **(Sharah Fusoos-ul-Hikam wal Aiqaan)**

Hazrat Shah Syed Mohammad Zauqi says:

- Insan-e-Kamil comprehends the whole existing world. On the basis of his wisdom and soul, he is Ummul Kitab[28]; on the basis of his heart, he is the Divine Tablet; on the basis of his nafs, he is the book of obliterations and affirmations. Insan-e-Kamil is the holy book which encompasses everything in the universe. Its secret and true meaning are revealed only

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[25] *"Insan-e-Kamil"*, Translated by Fazal Meeran, publisher Nafees Academy Karachi, Pakistan

[26, 27] Ranks of Saints

[28] Ummul Kitab literally means "the mother of the book". It refers to Surah Al-Fatiha which contains the summary of the whole Quran and is also its beginning. Since Insan-e-Kamil contains the whole universe in a compact form and is also the beginning of the universe, as the Holy Prophet said "My Noor manifested from the Noor of Allah and then the whole universe was created from my Noor", so he is called the Ummul Kitab.

upon those who have been liberated from the veils of inner darkness." **(Sirr-e-Dilbaran)**[29]

Maulana Jalaluddin Rumi says:

❖ Just as treasures are found in deserted places, Allah entrusts His Trust to that person's heart who is not popular." **(Mathnavi Maulana Rumi-Vol:III)**

In every era, there is a man who bears the Divine Trust and he is in fact the heir of the treasure of Faqr. The Holy Prophet is the owner of the treasure of Faqr and has complete authority over it. He is the one who transfers this Trust and treasure. Without his permission, the Trust of Allah cannot be entrusted to anyone. He transferred the treasure of Faqr to his daughter Hazrat Fatima and she holds the highest and supreme level of being the first Sultan-ul-Faqr among the Mohammadan ummah[30]. This treasure was also transferred to Hazrat Ali from whom the spiritual orders and mystic chains started. From Hazrat Ali this treasure was transferred to Hazrat Imam Hassan and Imam Hussain. Then the chain continued and the treasure reached the supreme holder of Faqr, Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani and then to Hazrat Sakhi Sultan Bahoo. Now, whenever someone is selected by the holy assembly of Prophet Mohammad for entrusting the Divine Trust, the Holy Prophet hands over that person to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani for his spiritual training to hold the Trust. Then, he is sent to Hazrat Sakhi Sultan Bahoo for the final transference of the treasure of Faqr i.e. the Divine Trust because Sultan Bahoo is the leader of Sarwari Qadri order[31]. Although, the actual and main source of transference of the treasure of Faqr till the Doomsday is only Prophet Mohammad. Without his approval and permission Faqr cannot be granted to anyone.

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[29] Al-Faisal publishers Lahore
[30] Nation
[31] Sarwari Qadri order is the spiritual order of Sultan Bahoo. To know about it in detail please read the book *"The Spiritual Guides of Sarwari Qadri Order"*.

The Insan-e-Kamil who possesses the Divine Trust is also called Sahib-e-Musamma Murshid[32] and he is the true Murshid Kamil Noor-ul-Huda[33]. If a seeker is fortunate enough to find such a Murshid, then his approach to the extreme level of closeness to Allah is not at all difficult. The symbol of his marvels and perfection is that he blesses the seeker with the Sultan-ul-Azkar[34] Ism-e-Azam[35] "Hoo"[36] and gives Ism-e-Allah Zaat[37] for tasawur[38] on the very first day of bayat. If a seeker finds such a Murshid, he should immediately join him. However, it is difficult to find him as he is not usually a popular and known person. This chain of perfect spiritual guides will continue till the Doomsday, but only those seekers will find and recognize them who truly and sincerely seek the recognition and vision of Allah and presence in the holy assembly of Prophet Mohammad.

The Insan-e-Kamil is also the perfect Murshid for the seekers of Allah since he bears the Divine Trust, he is blessed with all the attributes and powers of Allah and the Divine light of guidance. He is the heir of the treasure of Faqr and also the representative of the Holy Prophet. To search him in this world and then follow him on the right path is an obligation according to the Mystics, so the seekers of Allah must search him, as Prophet Mohammad said:

۞ مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانَهِ مَاتَ مَيْتَةً جَاهِلِيَّةً

Meaning: One who died without having the recognition and gnosis of the *(spiritual)* leader (i.e. the Insan-e-Kamil) of his era, died in ignorance.

[32] The spiritual guide who possess all the Divine attributes and the Divine Essence.
[33] The perfect guide possessing the Divine light of guidance.
[34] The king of invocations
[35] The grand name.
[36] The Divine Essence. Zikr of 'Hoo' is the most powerful zikr of Allah which takes close to Him very quickly. When the lover is annihilated in Hoo, there remains no duality.
[37] The personal name of Allah which represents the Divine Essence.
[38] Contemplation

SULTAN-UL-FAQR

As you have read that in every era, there exists an Insan-e-Kamil[39] in the world who is the khalifah *(representative)* of Allah as well as the possessor of the Trust of Allah. Since the sacred demise of the Holy Prophet sall'Allahu alayhi wa'alihi wasallam till the Doomsday, seven personalities among them are such, who are stationed at the supreme status of Sultan-ul-Faqr[40]. They are distinguished among all the Saints and their steps are upon the heads of all the Saints, Ghaus and Qutb i.e. they are ranked at the highest degree of excellence in Oneness with Allah. This secret was first of all disclosed by Hazrat Sakhi Sultan Bahoo rehmat-ul-Allah alayh. He expounds in his famous writing *Risala Roohi Sharif* about these souls:

بدان کہ چوں نورِ احدی از حجلۂ تنہائی وحدت بر مظاہرِ کثرت ارادہ فرمود، حسنِ خود را جلوہ بصفائی گرم بازاری نمود۔ بر شمعِ جمال پروانۂ کونین بسوزید و نقابِ میمِ احمدی پوشیدہ صورتِ احمدی گرفت و از کثرتِ جذبات و ارادات، ہفت بار بر خود بجنبید و ازاں ہفت ارواحِ فقراء باصفا 'فَنَا فِی اللہ' 'بَقَا بِاللہ' محوِ خیالِ ذات، ہمہ مغز بے پوست، پیش از آفرینشِ آدم علیہ السلام ہفتاد ہزار سال غرقِ بحرِ جمال بر شجرِ مرآۃ الیقین پیدا شدند۔ بجز ذاتِ حق از ازل تا ابد چیزے ندیدند و ماسوی اللہ گاہے نشنیدند، بحریم کبریا دائم بحر الوصالِ لازوال، گاہے جسدِ نوری پوشیدہ بہ تقدیس و تنزیہہ می کوشیدند و گاہے قطرہ در بحر و گاہے بحر در قطرہ، وردائے فیضِ عطا ''اِذَا تَمَّ الْفَقْرُ فَهُوَاللّٰهُ'' بر ایشان۔ پس بحیاتِ ابدی و تاجِ عزِ سرمدی ''اَلْفَقْرُ لَا یُحْتَاجُ اِلٰی رَبِّهٖ وَلَا اِلٰی غَیْرِهٖ'' معزز و مکرم، از آفرینشِ آدم علیہ السلام و قیامِ قیامت ہیچ آگاہی ندارند

[39] To know about the Insan-e-Kamil in detail please read the chapter "Insan-e-Kamil" of book "Sultan Bahoo-The Life and Teachings" and the book *"Risala Roohi Sharif-English Translation and Exegesis with Persian Text"*.

[40] To know about the Sultan-ul-Faqr souls in detail please read the books *"Sultan Bahoo-The Life and Teachings"*, *"Risala Roohi Sharif-English Translation and Exegesis with Persian Text"* and *"The Spiritual Guides of Sarwari Qadri Order"*.

وقدمِ ایشاں برسرِ جملہ اولیاء وغوث وقطب۔ اگر آنہارا خدا خوانی بجا وا گر بندۂ خدا دانی روا۔ عَلِمَ مَنْ عَلِمَ، مقامِ ایشان حریمِ ذاتِ کبریا وازحق ماسوی الحق چیزے ناطلبیدند و بدنیائے دنی ونعیمِ اخروی، حوروقصورِ بہشت، بکرشمۂ نظر ندیدند و ازاں یک لمعہ کہ موسیٰ عَلَیْہِ السَّلَام در سراسیمگی رفتہ وطور درہم شکستہ، در ہر لحہ وطرفتہ العین ہفتاد ہزار بار لمعاتِ جذباتِ انوارِ ذات برایشاں وارد ودم نہ زدند وآہے نہ کشیدند وھَلْ مِنْ مَّزِیْد می گفتند۔ وایشاں سلطان الفقر و سیدالکونین اند۔ (رسالہ روحی شریف)

Meaning: Know! When the Noor-e-Ahadi *(Noor of The One)*, coming out of His isolated Oneness, intended to manifest Himself in multiplicity, He graced *(all the worlds)* with the splendid sight of His pure Divine beauty. Both the realms started burning like a moth on the candle of His blazing beauty. Then, the Noor of احد Ahad concealed in the veil of م (M) of احمد Ahmad[41] and manifested Himself as احمد Ahmad. He then shook Himself seven times due to the abundance of Divine passionate will, with that, seven purgated souls of Fuqara[42], annihilated in Allah, immortal with Allah, absorbed in the Divine vision, all core without any flesh or body, drowned in the unfathomed ocean of the Divine beauty appeared on the Divine eternal tree of pure transparent belief seventy thousand years before the birth of Adam. Neither did they see anything except the Divine Essence since pre-existence till eternity, nor did they hear anyone other than Allah. They ever remained as such an ocean of union in the Divine sanctuary which has no decline. At times, they endeavoured in glorification and purgation with their body of Noor. Sometimes they are a drop in the ocean and sometimes the ocean in a drop. They are blessed with the cover of beneficence of اِذَاتَمَّ الْفَقْرُ فَھُوَاللّٰہُ *(when Faqr is accomplished that*

[41] When 'M' is put in 'Ahad', it becomes 'Ahmad'.
[42] Plural of Faqeer; Faqeer is the Saint who travels the path of Faqr and reaches its ultimate level.

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is Allah). Hence, they have got an eternal life and are honoured and exalted with the crown of اَلْفَقْرُ لَا یُحْتَاجُ اِلٰی رَبِّہٖ وَلَا اِلٰی غَیْرِہٖ *(Faqr demands nothing from Allah or anyone other than Allah)*. Neither they are aware of the birth of Adam nor about the occurrence of the Doomsday. They have their steps on the heads of all the Saints, Ghaus and Qutbs. It is absolutely correct to call them Allah, and if they are called men of Allah, it is fine as well. This secret is known only to those who recognized them. Their station is the Divine sanctuary of the Magnificent. They never requested for anything from Allah except Allah Himself. They never paid heed towards the petty world, the blessings of the hereafter or the houries and castles of the heaven. The single Divine theophany with which Prophet Moses got perplexed and the mount Sinai crushed into pieces, the same theophanies of passion of the Divine Essence fell upon them seventy thousand times every moment, yet they do not object or lament. Rather they say, هَلْ مِنْ مَّزِیْد *(Is there any more!)*. They are the Sultan-ul-Faqr *(king of Faqr)* and Syed-ul-Kaunain *(lord of all the worlds)*.
(Risala Roohi Sharif-English translation and exegesis with Persian text)

They are seven souls. While revealing their names Hazrat Sultan Bahoo expresses:

یکے روحِ خاتونِ قیامت (رَضِیَ اللہُ تَعَالٰی عَنْھَا)۔ یکے روحِ خواجہ حسن بصری (رَضِیَ اللہُ تَعَالٰی عَنْہُ)۔ یکے روحِ شیخِ ما، حقیقت الحق، نورِ مطلق، مشہود علی الحق، حضرت سیّد محیُ الدین عبدالقادر جیلانی محبوب سبحانی (رَضِیَ اللہُ تَعَالٰی عَنْہُ) و یکے روحِ سلطان انوار، سرّالسّرمد حضرت پیر عبدالرّزاق فرزندِ حضرت پیر دستگیر (قدس سرّہُ العزیز) و یکے روحِ چشمۂ چشمانِ ھاھُوییّت، سرّاسرارِ ذاتِ یاھُو، فنا فی ھُو فقیر باھُو (قُدِّسَ اللہ سِرُّہٗ) (رسالہ روحی شریف)

Meaning: One of them is the sacred soul of the queen of the Doomsday *(Hazrat Fatima razi Allah anha)*. One is the sacred soul of Al-Hassan of Basra. One is the sacred soul of our spiritual leader, the Divine Reality, the absolute Noor, the exact

manifestation of the Divine Truth, the beloved of Allah Hazrat Syed Mohiyuddin Abdul Qadir Jilani. One is the sacred soul of the Sultan of Divine lights and the secret of eternal Divine Self Hazrat Pir Abdul Razzaq, who is son of Hazrat Pir Dastgir *(Hazrat Shaikh Abdul Qadir Jilani)*. One is the soul of the fountain head of the sight of HaHooiyat[43], the secret of secrets of the Divine Essence annihilated in Hoo Faqeer Bahoo. **(Risala Roohi Sharif-English translation and exegesis with Persian text)**

He says about the other two souls:

و دو روحِ دیگر اولیاء۔ بحُرمتِ یمنِ ایشاں قیامِ دارین۔ تا آنکہ آں دو روح از آشیانۂ وحدت بر مظاہرِ کثرت نخواہند پرید، قیامِ قیامت نخواہد شد۔ سراسر نظرِ ایشاں نورِ وحدت و کیمیائے عزّت بہرکس پرتوءِ عنقائے ایشاں افتاد، نورِ مطلق ساختند، احتیاجے بریاضت و ورد اوراد ظاہری طالبان را نہ پرداختند۔ (رسالہ روحی شریف)

Meaning: Two among them are the souls of other Saints. The stability of both the worlds owes to their favour. Unless these two souls manifest in the world of diversity, coming out of the abode of Oneness, the Doomsday would not occur. Their sight is the absolute Noor of Oneness and the alchemy of honour. On whomsoever the reflection of their hidden Reality is cast, his whole being is transformed into the absolute Noor. They do not need to engage their disciples in the struggle of apparent daily recitals and mystic exercises. **(Risala Roohi Sharif-English translation and exegesis with Persian text)**

Of these two souls, the sixth Sultan-ul-Faqr soul descended from the realm of Oneness in this physical world in 1947 and graced the world with his presence till 2003. A large number of people got enlightened by his Noor. In the world of multiplicity, name of this sixth soul is Sultan Mohammad Asghar Ali rehmat-

[43] HaHooiyat is the station beyond all stations where only Allah is present in an unparalleled, unexplainable and incomparable form i.e. Hoo.

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ul-Allah alayh. He was my beloved Murshid, spiritual guide and spiritual leader.

BIRTH, CHILDHOOLD AND EDUCATION

BIRTH

Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali was born on Friday, August 14, 1947 *(Ramazan 27, 1366 H)* at dawn, in the town of Samundari, Garh Maharaja, District Jhang, Pakistan. His lineage goes back to Sultan Bahoo as follows:

Sultan Mohammad Asghar Ali son of Sultan Mohammad Abdul Aziz son of Sultan Fateh Mohammad son of Sultan Ghulam Rasool son of Sultan Ghulam Meeran son of Sultan Wali Mohammad son of Sultan Noor Mohammad son of Sultan Mohammad Hussain son of Sultan Wali Mohammad son of Sultan Bahoo.[44]

Through Hazrat Sakhi Sultan Bahoo, the lineage of Hazrat Sakhi Sultan Mohammad Asghar Ali reaches Hazrat Ali karam Allah wajhu.

CHILDHOOD

Sultan Mohammad Asghar Ali has been stationed at the greatest spiritual status of "Sultan-ul-Faqr" since pre-eternity, that is why, his sacred face was enlightened with the Divine light since birth. He was a perfect blend of beauty and magnificence that made him prominent among all his brothers. It was due to his unprecedented beauty that his father and Murshid[45] Sultan Mohammad Abdul Aziz used to address him with the appellation "Chan" *(the moon).*

[44] The lineage of Sultan Bahoo is discussed in detail in the first part of the book *"Sultan Bahoo-The Life and Teachings"* as well as in the first chapter of the book *"The Spiritual Guides of Sarwari Qadri Order"* and book *"Sultan Bahoo (English)"*.
[45] The spiritual guide

EDUCATION

He got his early education from Garh Maharaja. Then he passed his middle standard exams from Islamia School Jhang and did his matriculation from Naushehra, Soon Valley, District Khushab.

At the time of his matric examination, he was sixteen years old. During his worldly education he also got the complete knowledge of two books of Sultan Bahoo "*Ain-ul-Faqr*" and "*Shams-ul-Arifeen*" from his father. After his matriculation, he formally adopted the path of Faqr by taking the bayat at the sacred hand of his father Sultan Mohammad Abdul Aziz[46]. After that, he never parted even for a single moment from his Murshid till his death. Although, on the order of his Murshid, he did construction job in Kamalia[47] for a few days but soon got rid of this worldly business and devoted himself only to his Murshid.

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[46] The detailed life history of Sultan Mohammad Abdul Aziz is discussed in the fifth chapter of the book *"The Spiritual Guides of Sarwari Qadri Order"*.
[47] District Toba Tek Singh, Pakistan.

ISHQ[48] FOR MURSHID

Sultan Mohammad Asghar Ali was adorned with all the marvelous attributes of the seekers of Allah described by Sultan Bahoo in his books. Sultan Mohammad Abdul Aziz was not only his father but also his Murshid. Throughout his life, Sultan Mohammad Asghar Ali served and followed his father not as a father but as his Murshid. Not a single moment of his life passed without the obedience to his Murshid. The intensity of his love for the Murshid was such that he did not part even for a moment from him until his death. Not only did he love his Murshid extremely but was also the beloved of his Murshid. His Murshid never let him go away from his sight. It is endorsed by the following extracts from the monthly magazine "Mirat-ul-Arifeen" Lahore.

- Sultan Mohammad Abdul Aziz used to travel a lot and Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali always accompanied him in his journeys[49]."
- "On the insistence of his disciples, he *(Sultan Mohammad Abdul Aziz)* sent his elder son Sultan Safdar Ali to Pir Qasim Shah[50] for getting education, while he taught Sultan Mohammad Asghar Ali himself. Afterwards, Sultan Mohammad Farooq[51] and Sultan Mohammad Muazzam Ali[52] were sent to an Islamic institution. Both of them learnt the Quran by heart and then Sultan Mohammad Muazzam Ali got a degree in Dars-e-Nizami[53]."

[48] Intense love
[49] Article "Sultan Safdar Ali Sahib" page no. 29 monthly Mirat-ul-Arifeen Lahore, June 2001 issue.
[50] The superior of shrine of Syed Mohammad Bahadur Ali Shah.
[51, 52] The younger sons of Sultan Mohammad Abdul Aziz

[53] Page no. 26, monthly Mirat-ul-Arifeen Lahore, September 2000 issue, article "Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz."

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It is obvious from these traditions that his Murshid also wanted to always keep him in his company, so the lover and the beloved ever remained together. Even today they are eternally resting in their graves side by side.

A Murshid assigns a seeker different tasks in order to test his truthfulness, sincerity and devotion towards his Murshid. He also checks whether the disciple is doing that task for some personal benefit or doing it just to please and obey the Murshid. The seeker gains spiritual beneficence through these tasks in accordance to the degree of sincerity and devotion he had while performing them.

Once I asked my beloved Murshid Sultan Mohammad Asghar Ali, "Hazoor[54]! Does the journey of Faqr become easier if ones Murshid is also his father?" He replied, "This is not the fact of matter. In Faqr the method of testing is same for all. Had I acted like a sahibzada *(son of a Saint or any elevated personality)*, I would never have reached such a status. When I removed the pride of being son of a Saint from my innerself, I found the destination." Then he said, "Did Khawaja Hassan of Basra[55], Dawood Taee[56], Shaikh Habib Ajmi[57], then Pir Mohammad Abdul Ghafoor Shah[58] and Pir Bahadur Ali Shah[59] find Faqr because they were sons of a Saint? No! Dear Najib-ur-Rehman! In Faqr everybody has to follow the same rules whether he is a son of Saint or not."

Some of the incidents of his love for his Murshid are recounted below:

- His Murshid Sultan Mohammad Abdul Aziz used to offer Fajr *(morning)* prayer in a congregation and take tea immediately after that. Once a follower, who was a Syed, requested Sultan

[54] A respectable way to address an exalted person specially a Saint.
[55, 56, 57, 58, 59] Names of high ranked Saints

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Mohammad Abdul Aziz for his beneficence. He gave him the task of making tea for him but that Syed could not understand the significance and secret of the task. Daily, he used to join the congregational morning prayer with Sultan Abdul Aziz. When he would come back and ask for the tea, that disciple would say, "Hazoor! I am just making it". His tea delayed and then he did not take it. This situation continued for several days. All the followers were feeling the sensitivity of the situation but could not dare to say anything. At last Sultan Mohammad Asghar Ali requested his Murshid to give him the task of preparing tea. He said, "Chan Asghar! You have a very sophisticated personality, how can you perform such a hard task." He replied, "If I will have the favour of my Murshid, I will be successful." So, his Murshid assigned him that task. He used to manage everything at night and remain awake the whole night so that the tea would not be delayed. As soon as the beloved Murshid returned after offering prayer, he immediately presented tea before him. He continued this service for several years and had also been preparing food for his Murshid for a long time.

- When his Murshid assigned him the task of taking care of his horses, he performed it unprecedentedly. He acquired the knowledge of all the diseases of horses and their remedies. He also received the awareness about their races. He even cleaned their waste with his own hands. When the other disciples wanted to assist him, he forbade them saying, "This is my responsibility and I would perform it myself."

- Sultan Mohammad Asghar Ali also performed the task of serving langer[60] very prudently. He got the food cooked under his supervision, then distributed it as well as washed the utensils himself.

[60] Food served to visitors, devotees, disciples *(without discrimination)* for free.

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- Once his Murshid Sultan Abdul Aziz was travelling through Thal[61] from the region of Wan Bhachran near Mianwali, Sultan Mohammad Asghar Ali was also accompanying him as usual. At that time electricity was not available even in the urban areas let alone the villages. One can imagine the extremity of heat in the desert areas. Sultan Mohammad Asghar Ali felt that the extreme heat was irritating his Murshid. He requested his Murshid for a leave of two days giving him the reason of an important job. His Murshid allowed him and he immediately went to Lahore. Selling his car, he bought a pedestal fan and a generator. Then he came back by bus and presented both the items to his Murshid. He used to say, "When the air of the pedestal fan touched my Murshid, the comfort was felt by my heart." Sultan Abdul Aziz inquired, "Chan Asghar! Where is the car?" He replied, "Hazoor! I have sold it and spent its amount on a very important task."

- Hazrat Mohammad Abdul Aziz was building the shrine of his Murshid Syed Bahadur Ali Shah and a mosque adjacent to it. During the construction, there was a shortage of two and a half lac rupees. Sultan Mohammad Asghar Ali again went to Lahore and sold his other car and offered the money to his Murshid for the completion of the construction. His Murshid asked, "Chan Asghar! What would you do without a car?" he replied, "Hazoor! I would manage."

  I also had the privilege of following this tradition on the occasion of hajj 2001 by selling my car to arrange the expenditures for the hajj *[details follow in 'Karamaat' (Miracles)]*.

- In March 1979, his Murshid Sultan Mohammad Abdul Aziz suffered from a severe kidney infection. He was under the

[61] Thal desert is situated in Punjab, Pakistan. The vast expanse is located between the Jehlum and Sindh rivers near the Potowar Plateau.

treatment of Dr. Mohammad Yousaf at the dera[62] of Mehr Ahmad Khan Maghiana at Barah Talian, situated about three kilometers from the Bhakkar Road, Jhang. One day the doctor showed disappointment after his check up. Next day early in the morning, his Murshid called him and said, "Yesterday the doctor expressed disappointment regarding my health but you must not lose hope, you just visit my Murshid Pir Bahadur Ali Shah's shrine immediately and request for the improvement of my health while putting your hands on his sacred grave. Then return to me without touching the hands to anything." Sultan Mohammad Asghar Ali left for the shrine of Pir Bahadur Ali Shah at once. When he reached there, he put his hands on the sacred grave of Pir Bahadur Ali Shah and requested for improvement of his Murshid's health. Then he clenched his hands without touching anything according to the order and returned to his Murshid after travelling a long journey. When Sultan Mohammad Abdul Aziz touched Sultan Mohammad Asghar Ali's hands on his face and then moved them on the point of his kidneys, he recovered from the disease at once.

These are just some of the incidents about Sultan Mohammad Asghar Ali's love for his Murshid. The fact is that he spent every moment in the service of his Murshid as a seeker of Allah, despite that he was also the beloved son of his Murshid. Other disciples used to send their applications and requests in the court of Sultan Mohammad Abdul Aziz through him. He himself would get his Murshid perform ablution, spread the prayer mat for him and get him mount and dismount the horse. He himself used to take care of his Murshid's health, take him to the hospital and ever remained with him. When his Murshid's health did not allowed him to ride a horse, he presented a car with number plate 422 to him. This tradition was also followed by me when I

[62] A vast open place in villages with apartments where the males spend their day and is also used as a guest house.

presented a double cabin Hilux LXM-422 to my Murshid Sultan Mohammad Asghar Ali in 1999.

He was annihilated in his Murshid's outward and inward self to such an extent that he became his exact personification.

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TRANSFERENCE OF THE DIVINE TRUST OF FAQR AND THRONE OF DIVINE GUIDANCE AND PERSUASION

There are three traditions about the transference of the Divine Trust of Faqr to Hazrat Sakhi Sultan Mohammad Asghar Ali and the narrator of all three is Saad Ameer Khan Niazi[63] *(may his soul rest in peace)*. Before reading these traditions, one should keep in mind that they are about the bayat of transference of the Divine Trust of Faqr which Sultan Mohammad Abdul Aziz took from Sultan Mohammad Asghar Ali in 1979 i.e. two years before his own death. Sultan Mohammad Asghar Ali had already taken the bayat of repentance and piety in the year 1963, at the age of sixteen and had become accomplished in the zikr[64] and tasawur[65] of Ism-e-Allah Zaat[66]. It is not possible that he had not taken bayat of repentance and piety till 1979 because without it no one can become accomplished in the tasawur of Ism-e-Allah Zaat and zikr of Ism-e-Azam, Hoo. Mr. Niazi, while narrating the traditions called it simply 'bayat' or 'bayat of khilafat[67]'. He expressed these traditions in the following ways:

1. In 1979, once Hazrat Sakhi Sultan Mohammad Abdul Aziz was staying at the shrine of his Murshid Sultan Mohammad Bahadur Ali Shah, I also accompanied him. I came home on leave and then returned back after a week. The moment I met

[63] He was under the bayat of Sultan Mohammad Abdul Aziz. After Sultan Abdul Aziz's death he joined the company of Sultan Mohammad Safdar Ali and after Sultan Safdar Ali's death he also remained in the company of Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali. He died on July 11, 2011.

[64] Repeated invocation of name of Allah

[65] Contemplation

[66] To know about the zikr and tasawur of Ism-e-Allah Zaat in detail please read the chapter "Ism-e-Allah Zaat" of the book *"Sultan Bahoo-The Life and Teachings"*.

[67] Spiritual succession-when a Murshid grants spiritual powers and permission to any of his selected disciples to take further disciples under their bayat and guide them using the spiritual powers then it is said that the Murshid has granted him khilafat.

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him he uttered, “Saad Ameer Khan, congratulations! My Murshid Sultan Mohammad Bahadur Ali Shah has taken bayat of Sultan Mohammad Safdar Ali and Sultan Mohammad Asghar Ali. He has also granted them his khilafat.” I became very happy and said, “Congratulations to you too! When and how did this happen?” He replied, “Last Tuesday when I went inside the shrine of Pir Mohammad Bahadur Ali Shah, he esoterically said to me, ‘Hazrat Sahib, I will take bayat of Sultan Mohammad Safdar Ali and Sultan Mohammad Asghar Ali on Friday night, so be prepared.’ Sultan Mohammad Asghar Ali was present there with me but Sultan Mohammad Safdar was at home *(which is near the shrine of Hazrat Sultan Bahoo)*. As Pir Bahadur Ali Shah had mentioned the bayat of both of them, so, I believed that he would call Sultan Mohammad Safdar Ali there with his spiritual power, and the same happened. On Friday, Sultan Safdar Ali automatically arrived early in the morning. After Maghrib *(evening)* prayer when I entered the shrine for salutation, Pir Sahib said, ‘Let us take bayat of both the sons.’ I placed the hands of both the sons on the sacred grave of my Murshid Sultan Bahadur Ali Shah and put my hands upon theirs, and only in one glance I took both of them to the station of Divine union and Fana Fillah Baqa Billah. Although, apparently it was me who did this but in fact, this was done esoterically by Pir Sahib himself. He also conferred upon them his khilafat.” I asked Hazrat Sakhi Sultan Mohammad Abdul Aziz surprisingly, “Hazoor, you got them cover all the stages in a moment?” He replied, “Yes of course! How could have I left them unaccomplished?”[68]

[68] Preface of *“Shams-ul-Arifeen”* Page 10-11, translator Saad Ameer Khan Niazi, Ist edition in 2002 was published by Anjuman Ghausia Azizia Haq Bahoo Sultan and Alam-e-Islam, Darbar-e-Aliya Hazrat Sakhi Sultan Bahoo. Its later editions were published by Al-Arifeen publications Lahore.

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2. In an article about the sacred personality of Sultan Mohammad Asghar Ali, after the discussion of his formal education, Saad Ameer Khan Niazi writes; "Afterwards he *(Sultan Mohammad Asghar Ali)* completed the esoteric stages of spiritual journey under the supervision of his father *(Sultan Mohammad Abdul Aziz)*. Then he acceded to the throne of spiritual guidance and persuasion in 1981 after gaining perfection in the inward knowledge."[69]

3. The third tradition is stated by Saad Ameer Khan Niazi as: "His *(Sultan Mohammad Asghar Ali's)* Murshid Sultan Mohammad Abdul Aziz presented both his elder sons Sultan Mohammad Safdar Ali and Sultan Mohammad Asghar Ali at the shrine of Pir Bahadur Ali Shah during the last days of his life and requested him to fulfill the promise he had made about transferring the treasure of Faqr to his sons himself. He let Sultan Mohammad Safdar Ali sit on the right and Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali on the left side of the sacred grave. Then, he granted khilafat to Sultan Mohammad Safdar Ali by placing the turban of his own sacred head upon Sultan Safdar Ali's head. He placed a special turban on the sacred head of Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali which was brought from Shorkot, the city of Mai Bap[70] and handed over both sons to Pir Bahadur Ali Shah."[71]

The real incident of bayat is that Hazrat Sakhi Sultan Mohammad Abdul Aziz visited the shrine of his Murshid Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah on Wednesday, April 11, 1979 *(Jamadi-ul-Awwal 12, 1399 H)*. On Friday, April 13, 1979 *(Jamadi-ul-Awwal 14, 1399 H)* after

[69] Page 15, monthly Mirat-ul-Arifeen Lahore, December 2004 issue.
Note-The words in brackets are mine which are purposely written to make the readers understand the statement properly. **(writer)**
[70] Parents of Sultan Bahoo
[71] Monthly Mirat-ul-Arifeen Lahore, November 2007, Page 75.

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offering Maghrib *(evening)* prayer he went inside the shrine of his Murshid alongwith both his sons. He sat near the sacred grave and let Sultan Safdar Ali sit on his right and Sultan Mohammad Asghar Ali on his left side. Then he took bayat from both sons by placing his own hands on the grave of his Murshid and the hands of the sons upon his hands. He put his own turban on the head of Sultan Safdar Ali and granted him khilafat. Then he adorned the new turban which was brought from Shorkot on the head of Sultan Mohammad Asghar Ali and transferred the Divine Trust of Faqr to him.

Remember! The Divine Trust is not represented by a turban. The Trust is transferred inwardly and secretly but the turban is adorned outwardly on the head. Here, Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz denoted the outward with his physical action and the inward with his inner and secret action. فَهِمَ مَنْ فَهِمَ meaning: One who understands will understand.

THE THRONE OF SPIRITUAL GUIDANCE AND PERSUASION

Before discussing about Sultan Mohammad Asghar Ali's ascension to the throne of spiritual guidance, it is important to make some clarifications about the aforesaid traditions by Saad Ameer Khan Niazi related to his bayat, as it will also endorse that when did Sultan Mohammad Asghar Ali actually ascend the throne. It is true that Sultan Mohammad Abdul Aziz took bayat of khilafat from Sultan Safdar Ali and Sultan Mohammad Asghar Ali at the shrine of his Murshid Pir Syed Mohammad Bahadur Ali Shah. I have heard it personally from Sultan Mohammad Asghar Ali. Even then, some of the matters need to be explained. Firstly, it should be kept in mind that Sultan Mohammad Abdul Aziz died on April 12, 1981, while the death date of Sultan Safdar Ali is

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November 13, 1986[72]. It means that Sultan Mohammad Safdar Ali lived almost five years after Sultan Mohammad Abdul Aziz's death. Now let us discuss the controversies related to these traditions:

As far as the first tradition is concerned, according to Saad Ameer Khan Niazi it was told to him by Sultan Mohammad Abdul Aziz himself and then it became known among the disciples. Whenever Sultan Mohammad Asghar Ali was asked about it, he always called Mr. Niazi to narrate it. Mr. Saad Ameer Khan Niazi always told it in the same way. It was written for the first time in the preface of the translation of "*Shams-ul-Arifeen*" in 2002. It should be kept in mind that when this bayat of khilafat took place, nobody knew that Sultan Mohammad Asghar Ali would be the sixth Sultan-ul-Faqr, because bayat was taken in 1979 while his status of 'Sultan-ul-Faqr' was declared after eighteen years in 1997. It must also be remembered that a Sarwari Qadri Murshid is always on the footsteps of Prophet Mohammad and he never discloses any secret of Allah before the fixed time to avoid any kind of trouble that could be created by the mischief makers. He only informs his spiritual confidant about the Divine secrets, and he too keeps them a secret unless ordered by Allah to disclose them. The secret that Sultan Mohammad Asghar Ali held the position of sixth Sultan-ul-Faqr was known only to Sultan Mohammad Abdul Aziz or to his spiritual confidant i.e. Sultan Mohammad Asghar Ali himself. Since there was a wisdom in hiding it until the proper time, so Saad Ameer Khan Niazi was informed only about the basic details of the incident of bayat. He had been telling only that much among the disciples of Sultan Abdul Aziz and Sultan Mohammad Asghar Ali and the "Islahi Jamat"[73]. Thus, this

[72] Late Saad Ameer Khan Niazi wrote the date of death of Sultan Safdar Ali as November 13, 1986 in "*Sirat-ul-Saliheen*" volume-I, whereas, Sultan Altaf Ali wrote October 28, 1986 in "*Mirat-e-Sultani (Bahoo Nama Kamil)*".

[73] An organization founded by Sultan Mohammad Asghar Ali on February 27, 1989 to spread the beneficence of Ism-e-Allah Zaat for the reformation of people.

tradition continued to pass on through him. In this tradition, the statement which creates ambiguities is *"I took both the sons to the station of the Divine union i.e. Fana Fillah Baqa Billah."* Fana Fillah Baqa Billah are the spiritual stages where man becomes One with Allah after annihilating in Him and becoming immortal with Him. Then he is ascended to the throne of spiritual guidance and persuasion for the future guidance of the seekers of Allah on the Divine path. Such an accomplished Universal Divine Man *(Insan-e-Kamil)* is only one in the world in every era. His attributes and marvels are already discussed in previous pages. Here they are repeated as a reminder as well as to support our argument. Allama Ibn-e-Arabi says about Insan-e-Kamil:

1. Insan-e-Kamil is the most perfect of all the creations.
2. He is the sole entity who prays Allah while seeing Him.
3. He is the true reflection of the attributes of Allah.
4. He is beyond the boundaries of existence and higher than every creation.
5. He was created before pre-existence and is immortal even after eternity. He is the most comprehensive and accomplished entity *(as the manifestation of the Divine Reality)*.
6. He is related to Allah, just as pupil is related to the eye.
7. For the world, he has the same importance as the gem has to a ring.
8. With regard to the Divine Compassion, he is the greatest creation.
9. Insan-e-Kamil is the soul of the world and the world is his body.
10. Insan-e-Kamil is a blend of slavehood and Lordliness. Just as Allah is One, His khalifah *(Insan-e-Kamil)* is also <u>one</u> *(in this world)*.
11. Everything present in this world is the manifestation of a particular attributive name of Allah and that name is the God of that thing. Whereas, Insan-e-Kamil is the manifestation of

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the Ism-e-Zaat (اللّٰہ), which is comprehensive of all the holy names of Allah and contains all of them. Hence, he is the God of all the Gods, hence, God of the universe.

12. Allah says that I created Insan-e-Kamil with both My Hands. Both Hands mean the two major Divine attributes which comprehend all His attributes i.e. Jalal *(Divine Wrath and Majesty)* and Jamal *(Divine Compassion and Beauty)*. So, Insan-e-Kamil, who is the planner, is the soul of the world hence he is invisible. Although outwardly he is present as a khalifah[74] *(the representative of Allah)* but except the chosen Saints, no one recognizes him, hence he is hidden. Khalifah means the Qutb-e-Zaman[75] and he is the Sultan *(king)* of his time.
13. After Prophet Mohammad, there will neither be a Prophet nor a Messenger who would bring a new shariah. However, after him, there will always be one "Perfect" individual in every era, who will be the manifestation of the Mohammadan reality and he will be honoured with the station of Fana-Fi-Rasool *(annihilated in the Prophet)*. That accomplished individual is the 'Qutb-e-Zaman' and in every era, one chosen Saint is stationed at this spiritual rank.
14. From pre-existence till eternity Prophet Mohammad keeps changing his physical dresses in every era and only in the beings of "the perfect individuals" does he manifest himself. **(Sharah Fusoos-ul-Hikam wal Aiqaan)**
15. Since, Ism-e-Allah Zaat comprehends and contains all the Divine attributes and is the base of the entire marvels, hence It is the origin of the Divine disclosures and is called the God of all the Gods. The person who is Its perfect manifestation is the exact Divine Essence. He is the true man of Allah who can see Allah and every hidden or revealed thing with his

[74] Here khalifah refers to the holy verse in which Allah says that He is going to send His representative on earth.

[75] Saint of the highest level. The Spiritual pivot around whom the whole universe revolves.

physical as well as spiritual eyes. In every era, one person is on the footsteps of Prophet Mohammad and he is "The absolute man of Allah" of his era. He is called the leading Saint of all the Saints or 'the Ghaus'. He is the perfect follower of the way of Prophet Mohammad. He unintentionally stays in the subjection of command and proximity of the obligatory works. Whatever Allah has to do, He does it through him. **(Fusoos-ul-Hikam)**[76]

In *"Tafseer Rooh-ul-Bayan"*, Hazrat Shaikh Moeeduddin Jindi writes about Ism-e-Allah while explaining surah Fatiha that:

- Ism-e-Azam which has become famous all over, is in fact, meaningly related to the world of reality and soul, while literally it is related to this world of physical existence and apparent words. All the Hadiths, which comprehend the truth of Divine marvels, are called 'the reality' and they actually refer to the 'Insan-e-Kamil' who is present in every era. He is the leading Saint of all the Saints. He possesses the Divine Trust and is the absolute representative of Allah. Ism-e-Azam is actually the physical countenance of that perfect Saint *(the Universal Divine Man).* **(page 41-Vol I)**[77]

Hazrat Syed Abdul Kareem bin Ibrahim Al-Jaili writes in his literary work of *"Insan-e-Kamil"*:

- Among the levels of existence, the level and marvel at which Prophet Mohammad was appointed, no one else can ever achieve. The behaviours, conditions and actions of the beloved Prophet are a witness that he was unique in these marvels. He is the Insan-e-Kamil and the rest of the perfect Prophets and Saints are adjoined to him the way "perfected ones" are adjoined to "The Perfect". They are related to him just as the

[76] Fusoos-ul-Hikam-page 232 written by Allama Ibn-e-Arabi, translated in Urdu by Maulana Abdul Qadeer Siddiqui-publisher Nazeer sons Lahore, Pakistan.
[77] Tafseer Rooh-ul-Bayan-translated in Urdu by Maulana Mohammad Faiz Ahmad Awaisi, publisher Maktaba Awaisia Rizvia, Bahawalpur, Pakistan.

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"distinguished ones" are related to "The Distinguished" but unanimously the ultimate and absolute Insan-e-Kamil is Prophet Muhammad. **(page-379)**

Further, he says:

- Insan-e-Kamil is the one who truly deserves to possess all the personal names and real attributes of Allah as per order of the Divine Essence. For Allah he is like a mirror. The way one cannot watch one's face without a mirror, Insan-e-Kamil also cannot see his real being without the mirror of 'Ism-e-Allah', as it is his "mirror". The same way, Insan-e-Kamil is like a mirror to Allah. Allah has made it necessary upon Himself to see all His names and attributes only in the Insan-e-Kamil. He is the bearer of the Divine Trust and that is meant by the following words of Allah:

۞ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝ (الاحزاب۔72)

Meaning: We presented our Trust to the skies, earth and mountains. Everyone refused to bear it but man *(Insan-e-Kamil)* picked it up. No doubt, he is cruel *(towards his nafs)* and ignorant *(of his highest rank near Allah)*. **(Surah Al-Ahzab-72) (page-391)**

He explains the reality of Insan-e-Kamil as:

- Insan-e-Kamil is the celestial pole around whom the whole existing universe revolves from pre-existence till eternity. Ever since the existence started till eternity, he is a unique entity. Then, there are different physical dresses for this entity in different ages *(i.e. this entity appears in a different physical appearance in each era).* In accordance to that particular physical dress, he is given a name that would not go for another of his dress. His actual name is Mohammad, his patronym is Abu al-Qasim, his epithet is Abdullah

(absolute man of Allah) and his title is Shamsuddin. In every era he has a new name which suits to the physical dress in which he appears in that age. **(page-388)**

- The Mohammadan reality manifests itself in every era in the being of Insan-e-Kamil of that age, according to the requirements and conditions prevalent in that age. Insan-e-Kamil is the representative of the Holy Prophet in that era.[78]

If all the above mentioned references are considered then the traditions of late Saad Ameer Khan Niazi create an ambiguity, were both Sultan Mohammad Safdar Ali and Sultan Mohammad Asghar Ali "Insan-e-Kamil" simultaneously? Should not there be only one "Insan-e-Kamil" in the world at one time? Were both of them appointed at the throne of spiritual guidance simultaneously? We also know that Sultan-ul-Faqr is stationed at the level of Fana Fillah Baqa Billah since pre-existence i.e. he is the possessor and the heir of the Divine Trust of Faqr since ever and his foot is upon the heads of all the Saints and Friends of Allah. Although, before the declaration of the grand status of "Sultan-ul-Faqr" of Hazrat Sakhi Sultan Mohammad Asghar Ali in 1997, his reality and status were not known to Saad Ameer Khan Niazi, that is why, he used to tell the same tradition to people. However, in 2002, while writing about the bayat of Sultan Mohammad Asghar Ali in "*Shams-ul-Arifeen*", he was well aware that the whole world knows about the status of Hazrat Sakhi Sultan Mohammad Asghar Ali as 'Sultan-ul-Faqr'. He could have rectified his aforesaid tradition according to his knowledge about the status of Sultan-ul-Faqr souls, so that his words may not have confused a layman.

Even though, the chain of the spiritual guides which Sultan Mohammad Asghar Ali used to recite while having bayat of the people, was not included the name of Sultan Safdar Ali after the

[78] "Insan-e-Kamil" *(Arabic)* written by Abdul Kareem Al-Jaili and translated in Urdu by Fazal Meeran, publisher Nafees Academy Karachi.

name of Sultan Mohammad Abdul Aziz. Still, after the latter's name comes the name of Sultan Mohammad Asghar Ali. So it is quite obvious that after Sultan Mohammad Abdul Aziz the Shaikh of the Sarwari Qadri order is Sultan Mohammad Asghar Ali and Sultan Safdar Ali is not included in this chain but Saad Ameer Khan Niazi did not concentrate even on this aspect of the matter.

However, the other two traditions endorse the fact which I want to explain that Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali acceded the throne of spiritual guidance and persuasion in 1981 immediately after the death of his Murshid. A confusion again arises from the third tradition that why Sultan Mohammad Abdul Aziz put his own turban on Sultan Mohammad Safdar Ali's head, even when he was not the actual heir of the Divine Trust, while for Sultan Mohammad Asghar Ali the turban was brought from Shorkot. It is made clear in the previous lines that there is only one Insan-e-Kamil at a time in the world and that was certainly Sultan Mohammad Asghar Ali who was also the Sultan-ul-Faqr. Sultan Abdul Aziz granted his own turban to Sultan Mohammad Safdar Ali to symbolize that Sultan Mohammad Safdar Ali would remain the head of his family, his shrine superior and the apparent head of the Sarwari Qadri Order. Sultan Safdar Ali carried out these responsibilities from April 13, 1981 *(death date of Sultan Abdul Aziz)* till November 13, 1986[79] *(his own death)* i.e. for almost five years and in addition to that he had also been taking bayat from people and granting them Ism-e-Allah Zaat. However, during that whole period Sultan-ul-Faqr Sultan Mohammad Asghar Ali had also been taking bayat and granting Ism-e-Allah Zaat. This is verified by the following piece of writing of Saad Ameer Khan Niazi.

- Twenty five days after the death of the Murshid *(Sultan Abdul Aziz died on April 12 and was buried on April 13)* when

[79] According to "Mirat-e-Sultani" the date of his death is October 28, 1986.

> he *(Sultan Mohammad Asghar Ali)* came out of his house, the first lucky person Malik Mohammad Safdar Hussain of Chakwal came to take bayat at his hand. Thus, he started giving spiritual guidance and persuasion by accepting bayat from him.[80]

So, it is endorsed that although the apparent khilafat was held by Sultan Mohammad Safdar Ali, because according to the family traditions and customs, the eldest son apparently becomes the head of the family and the heir of the outward khilafat after the death of father, but during all that period not only the real and esoteric khilafat but the throne of spiritual guidance and persuasion was also held by Sultan Mohammad Asghar Ali. The Faqeer does not need apparent khilafat or seat of the shrine superior. If Sultan Mohammad Asghar Ali was also granted the apparent khilafat in the life of Sultan Safdar Ali, the family would not have accepted that, rather it would have created a dispute since it was against the family customs. That was why, khilafat was apparently granted to Sultan Mohammad Safdar Ali. Otherwise, the true heir of the Divine Trust of Faqr was only Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali. So, it is concluded that Sultan Mohammad Asghar Ali was the possessor of the inward and real khilafat while the outward khilafat belonged to Sultan Mohammad Safdar Ali.

Does a Murshid grant both kinds of khilafat i.e. outward as well as inward? In this regard, we would again mention a tradition by Saad Ameer Khan Niazi which he used to relate from Hazrat Sakhi Sultan Mohammad Asghar Ali. However, after the death of Sultan Mohammad Asghar Ali, he never related that tradition again. He used to tell that once in January 2003, he was travelling with Hazrat Sakhi Sultan Mohammad Asghar Ali. He was sitting on the back seat of the car alongwith Malik Sher

[80] Monthly Mirat-ul-Arifeen November 2007 issue, page 75-The words in brackets are mine.

Mohammad and another person. Sultan Mohammad Asghar Ali, who was sitting on the front seat said, "Mr. Niazi! I will grant an outward khilafat as well as an inward one *(the Divine Trust)*." Mr. Niazi inquired, "Hazoor! Who would be blessed with the outward khilafat and who would be granted the inward khilafat?" Sultan Mohammad Asghar Ali looked behind and did not reply. According to Mr. Niazi, he remained silent due to the presence of other two persons. He thought he could have got the names if other people were not with them in the car. Anyhow, Mr. Niazi should have been aware of the fact that such secrets are never disclosed.

When Sultan Mohammad Safdar Ali died on November 13, 1986, Sultan Mohammad Asghar Ali took over the throne of spiritual guidance and persuasion outwardly as well. Though, this is very surprising that during his apparently inactive period from April 13, 1981 to November 13, 1986, it was he who was the actual source of the vision and recognition of Allah for the seekers of Allah. Sultan Safdar Ali was Sahib-e-Ism Murshid[81] while Sultan Mohammad Asghar Ali was the Sahib-e-Musamma[82] Murshid Kamil Akmal *(supreme and perfect spiritual guide who possesses the Divine light of guidance)*. Hazrat Sakhi Sultan Bahoo states the difference between the "Sahib-e-Ism" and the "Sahib-e-Musamma" Murshids in *"Ain-ul-Faqr"* in these words:

- Sahib-e-Ism possesses only the zikr of the name of Allah and holds the status of general creation while Sahib-e-Musamma is submerged in the Divine Essence and his status is above creation. He is completely annihilated and ever absorbed in

[81] Who possesses only the zikr of names of Allah and can grant only the zikr to his disciples, not the Divine vision and union.

[82] The possessor of the Divine Essence and the personal names of Allah alongwith all His attributes. He can take his disciples to the station of Divine union and can grant them the vision of Allah. The attributes and grandeur of Sahib-e-Musamma Murshid Kamil Akmal are explained in the books *"Sultan Bahoo-The Life and Teachings"* and *"The Spiritual Guides of Sarwari Qadri Order"*.

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the Divine Self. He is at the station of Divine Oneness, so zikr is forbidden for him. **(Ain-ul-Faqr)**

In *Mahak-ul-Faqr Kalan,* Sultan Bahoo describes the reality of Sahib-e-Musamma Murshid as:

- This way *(of Faqr)* is not related to the apparent fame and respect but to the recognition of the Reality. Whomsoever Allah grants Faqr, he reaches the station of absolute annihilation in Allah becoming Sahib-e-Musamma. The way to recognize the "Sahib-e-Musamma" cannot be covered just by verbal discussions rather this blessing is conferred by Allah only. On whomsoever Allah confers it, becomes the Arif *(knower of Allah)* and only he knows and recognizes the Sahib-e-Musamma.

  مسمّٰی آں کہ باشد لازوالی نہ آں جا ذکر و فکر نہ وصالی
  بود غرقش بہ وحدت عین دانی فنا فی اللہ شود سِرِّ نہانی

  Meaning: The status of Sahib-e-Musamma is eternal, where there is no need of invocation, meditation or union as he is already One with Allah. When a seeker reaches this level, he is annihilated in Allah and the concealed secret *(of the Divine Self)* is revealed upon him. **(Mahak-ul-Faqr Kalan)**

Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali was the actual spiritual heir of the Divine Trust, therefore, he acceded to the throne of spiritual guidance and persuasion immediately after his Murshid's death on April 13, 1981. Whatever Allah wills, He makes it happen.

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MURSHID KAMIL AKMAL

(THE PERFECT AND ACCOMPLISHED SPIRITUAL GUIDE)

Sultan Mohammad Asghar Ali was the true personification of Murshid Kamil Akmal Noor-ul-Huda *(the perfect spiritual guide having the Divine light of guidance)* as described by Sultan Bahoo in his books.

He was appointed at the status of Sultan-ul-Faqr and possessed the same grandeur of Sultan-ul-Faqr which is described in the "*Risala Roohi Sharif*" as:

- "Their spiritual sight is the absolute Noor of Oneness and the alchemy of honour. On whomsoever the reflection of their hidden Reality is cast, his whole being is transformed into the absolute Noor. They do not need to engage their disciples in the struggle of apparent daily recitals and hard mystic exercises." **(Risala Roohi Sharif)**

Sultan Mohammad Asghar Ali was the exact manifestation of this attribute of Sultan-ul-Faqr. He never involved his disciples into the struggle of hard mystic exercises or forty days seclusion. He enlightened the rusty hearts of the people with the Noor of Ism-e-Allah Zaat by granting them the contemplation of Ism-e-Allah Zaat and by the efficacy of his sacred company and perfect spiritual sight. It is my observation that for a true seeker of Allah his spiritual attention of a moment was far better than thousands of recitals and supererogatory prayers. His spiritual sight was an absolute Noor. Whoever was blessed by his alchemic glance, became Noor himself.

I have expressed it in these words in a eulogy:

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❁ آپؒ کی نگاہِ کامل سے ناقصوں کو کمال ملا
ملا سب کو عشق مگر خواص کو مانندِ بلالؓ ملا

Meaning: O' my beloved Murshid Sultan Mohammad Asghar Ali! Your perfect spiritual attention elevated many imperfect ones to perfection. Each one of your disciples is blessed with Ishq but some special and fortunate ones got it intensely like Hazrat Bilal.

❁ وہ محفلِ عشاق میں آپؒ کا دبے پاؤں آنا
عاشقوں سے نگاہیں ملا کے وہ نگاہوں کا جھکانا
ہلکے سے تبسم سے وہ دِلوں کا گرمانا
دید میں تڑپتی روحوں کو اک نظر سے دیوانہ بنانا
نجیبؔ ہوا انہی اداؤں سے گھائل، دلبر جانی
سلطان محمد اصغر علیؒ مظہرِ ذاتِ رَبّانی

Meaning: When you quietly entered the gathering of your seekers and lovers and lowered your eyes after looking at them smilingly, their hearts were filled with warmth and excitement by your lovely smile. Your one glance made their anxious souls go ecstatic which were longing to see you. O' my sweet Murshid! I was also mesmerized by your enchanting style and graceful manners.

After Hazrat Sultan Bahoo, the spiritual guides and leaders of the Sarwari Qadri order had been granting people the first stage zikr of Ism-e-Allah Zaat i.e. ''اَللّٰہُ ھُو'' *(Allahu Hoo)*. Although Sultan Mohammad Asghar Ali made the final stage of zikr-the Sultan-ul-Azkar *(the king of invocations)* "zikr-e-Hoo" ''ذِکرِ ھُو'' common among the masses which was earlier given to the chosen ones only. He also granted the Ism-e-Allah Zaat made of gold which is the real Ism-e-Allah Zaat to the most special seekers of

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Allah. When he acceded the throne of spiritual guidance and persuasion, people were drowned in worldly lusts and materialism. In this dark era of waywardness and depravity, he elevated the true seekers of Allah spiritually by bestowing upon them the Divine observation through tasawur of Ism-e-Allah Zaat. To spread beneficence of Ism-e-Allah Zaat among more and more people Sultan Mohammad Asghar Ali also made the way easier by granting them Ism-e-Allah Zaat on the very first day of bayat instead of involving them in hard mystic exercises for years. People were even granted Ism-e-Allah Zaat without bayat. The disciples whom he wanted to involve in mystic struggle for spiritual elevation, he ordered them to perform different services for the Murshid and keep his spiritual company in addition to zikr and tasawur of Ism-e-Allah Zaat, instead of adopting seclusion to perform extra prayers.

He was so loving and kind towards his seekers and disciples that once, on a seeker's lapse he said, "Son! The Murshid Kamil never gets annoyed at his true seekers. The Murshid who gets angry with his true seekers is imperfect himself."

He travelled the whole country to grant spiritual beneficence to people. There are examples of thousands of people who could not visit him physically due to long distance, even then he blessed them spiritually with the beneficence of Ism-e-Allah Zaat and enlightened their souls. He used to guide his seekers esoterically as well as exoterically with affection. It seemed by his affectionate style as if the seeker is not simply a disciple but a laudable. He took lacs of people to the station of Divine union and made them the true knowers of Allah. He also submerged lacs of fortunate ones in the river of Divine Unity and carried them to the station of Fana Fillah. He convinced the people to focus on the single Divine point, because when reality of that point is understood then there remains no need to involve in details. That Divine point is the zikr and tasawur of Ism-e-Allah

Zaat. This Divine point has already been explained by many Arifs[83].

- Hazrat Bulleh Shah says:

پھڑ نکتہ چھڈ کتاباں نوں

کر بند کفر دیاں باباں نوں

Meaning: Hold on to the main point and leave the extra knowledge. Hence, close all the doors to infidelity.

- Hazrat Sultan Bahoo expounds, "Knowledge is very vast but man's life is very short. You should get that particular knowledge in this short life which takes you to The One who must be known."

So, Sultan Mohammad Asghar Ali persuaded people to focus on the single point of Tauheed *(Oneness)* avoiding the vast knowledge. Through his persuasion thousands of people got easily aware of the secret of Divine Reality.

Sultan Mohammad Asghar Ali was Murshid Kamil Akmal who possessed the Divine light of guidance. Sultan Bahoo says:

- "There are several Murshid Kamils *(perfect spiritual guides)* in the world who lead a pure seeker to closeness of Allah in seven days by their attention. There are only a few Murshid Mukkamil *(accomplished spiritual guides)* in the world who take a true seeker to the station of Divine union by their spiritual attention of twenty four hours at a stretch. While Murshid Kamil Akmal *(the perfect, accomplished and supreme spiritual guide)* who possesses the Divine light of guidance is only one in the world. He is the manifestation of the Divine Essence, spiritual master and the perfect guide of his era. The Holy Prophet says about him اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه meaning: "When Faqr is accomplished, that is Allah." A single

[83] Knowers of Allah

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spiritual glance of a Murshid Kamil Akmal has such an alchemic effect which reveals the secret of Faqr upon the seeker."

Sultan Mohammad Asghar Ali was the Sahib-e-Musamma Murshid Kamil Akmal. His sacred face was the perfect manifestation of Ism-e-Allah Zaat. He exclaimed that the guidance and persuasion of a Murshid Kamil Akmal Sahib-e-Musamma who belongs to the Sarwari Qadri order is inevitable on the path of Faqr. He said:

- People who claim to have Divine closeness and Divine observation without the guidance of Murshid Kamil are liars. They must not be trusted because in the history of spiritualism, Faqr or mysticism it has never been possible that anyone has covered the levels of the spiritual path all by himself and has attained the closeness to Allah without the guidance of a Murshid Kamil.
- I have heard that nowadays Kamil Murshids are rare and only the fake and fraudulents are available in the guise of a Murshid. Well! If you will seek the world or heaven instead of Allah, then you will be definitely deceived by such people. A true seeker who really wants closeness of Allah never becomes a victim of such people because his protector is Allah Himself, in whose search he has set out. First check and rectify your own demand then look for a Murshid, you will surely find the destination. Since, there are no more seekers of Allah who set out to search Him truly and seek His closeness and recognition, hence Murshid Kamil Akmal has also concealed himself from the carcass worldly people. I again emphasize upon searching a Murshid Kamil with true heart, sincere attention and without prejudice, only then you will get the destination. Abu Jahal and Abu Lahab could not recognize the Holy Prophet inspite of being near him. While

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Hazrat Awais Qarni recognized him due to his true passion despite being physically away from him.

- The true Murshid Kamil Akmal never involves his disciples in hard mystic exercises, forty days seclusion or daily recitals. Rather, he knows the path of Ism-e-Allah Zaat and the tasawur of Ism-e-Mohammad. He grants the seeker the eternal zikr of Ism-e-Allah Zaat and gives him the gold engraved naqsh[84] of Ism-e-Allah Zaat and Ism-e-Mohammad[85] for tasawur. He lets him cover the path of Faqr by showing him the way of mashq marqoom-e-wajudia *(practice of inscribing Ism-e-Allah on the body)*. This method is not written in books, its knowledge is transmitted secretly and inwardly. Murshid Kamil Akmal sanctifies the body and soul of the seeker through zikr and tasawur of Ism-e-Allah Zaat and mashq marqoom-e-wajudia and then presents him in the court of Allah. The Murshid who cannot do this is fake and imperfect, he should not be followed at all.
- The company of Murshid Kamil Akmal creates the Divine love in the heart. The Holy Prophet was inquired, "Which friend is better?" He replied, "Whose vision reminds you of Allah and whose conversation enhances your good deeds."
- A seeker must continue the zikr and tasawur of Ism-e-Allah Zaat or Ism-e-Mohammad alongwith mashq marqoom-e-wajudia *(according to the Murshid's command)* for having the vision of Allah and presence in the holy assembly of Prophet Mohammad. He should regularly visit his Murshid because the company of the Murshid is such a place where the Divine light of faith is inculcated into the souls of the followers after the purgation of their polluted hearts. One glance of the Murshid Kamil is more effective than the zikr and tasawur of six months. If the seeker cannot visit his Murshid daily, then he must visit him once in a week or a

[84] Impression
[85] Sacred name of Mohammad

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month with true belief and sincerity because without visiting the assembly of the Murshid, even Ism-e-Allah Zaat is not retained in the heart.

- There are three types of Murshid; one is Murshid Kamil whose efficacy and power is like that of a hen. The eggs which are under the hen are hatched while the eggs which remain outside cannot hatch. Similarly the disciples who sit in the company of the Murshid Kamil, remain under his spiritual supervision and those who leave his company escape from his spiritual authority as well.

  Second is Murshid Mukammal. His efficacy and power is like that of a turtle. A turtle lays eggs on land but itself remains in water. It casts its attention from there and the babies come out of eggs. However, this attention is also limited to a certain point. Third is Murshid Kamil Akmal whose attention is powerful and effective like a heron[86]. A heron lays eggs in the east and casts attention upon them from the west, hence the off springs come out of eggs. Its sight is limitless. The real Murshid is that whose spiritual attention always remains on his disciple whether he lives in the east or the west.
- Murshid Kamil of Sarwari Qadri order is all powerful and omnipresent, however the seeker ought to be true and sincere.
- In the beginning, the zikr and tasawur of Ism-e-Allah Zaat create love for the Murshid in the seeker's heart. The point to ponder is that the seeker is contemplating Ism-e-Allah Zaat but the love is being created for the Murshid. Although, according to the principle, love should be created for the one who is being contemplated. The love for Murshid compels the seeker to visit his company again and again. Then this love converts into Ishq. This Ishq for Murshid then transforms into the Ishq of the Holy Prophet Mohammad. Eventually, it

[86] A long necked, long legged wading bird

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converts into the Ishq of Allah and the seeker finds his destination.

- ❖ The spiritual glance of the Murshid Kamil Akmal puts an end to all the spiritual ailments which hinder the path of Faqr like greed, envy, pride, malice, egoism, lust, spite, love for the world and heaven.
- ❖ Although reward and spiritual ranks are gained by the worship done without the guidance and supervision of Murshid Kamil Akmal but it is impossible to have the Divine observation, presence of the heart, recognition of Allah and His nearness without his guidance. **(Qurb-e-Deedar)**
- ❖ A Murshid Kamil shortens the path of Faqr and gets the distance of years covered in days. Whoever travels this path without a Murshid Kamil goes astray and never reaches the destination throughout his life. A Hadith tells, "The person who does not have a Shaikh *(Murshid)* his Shaikh is Satan."
- ❖ To travel the path of Faqr without a Murshid is out of question. Even to begin this journey without him is impossible.
- ❖ If the seeker cannot understand the disclosure of the Divine lights and theophanies or the Divine secrets revealed by the tasawur of Ism-e-Allah Zaat or is surrounded by confusions and doubts then the Murshid should grant him the tasawur of Ism-e-Mohammad because Ism-e-Mohammad shows the straight path. The Holy Prophet says, "Who beheld me, undoubtedly he beheld the Truth."

I have not seen any face more beautiful and lustrous with Divine light than my Murshid's. When the seekers having pure hearts had his vision, they were enchanted and became attached to him instantly.

His beneficence continues even after his death because Sultan-ul-Faqr has got an eternal life.

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BENEFICENCE OF
ISM-E-ALLAH ZAAT

No one spread the beneficence of Ism-e-Allah Zaat as much as Hazrat Sakhi Sultan Mohammad Asghar Ali did. He changed the rule of earlier Saints that hiding Ism-e-Azam is must while disclosing it is unlawful. He made it compulsory to reveal Ism-e-Azam and considered it unlawful to hide it. He spent his whole life in spreading the beneficence of Ism-e-Allah Zaat by travelling from one place to another. He persuaded common people to have the Divine knowledge and recognition of Allah through Ism-e-Allah Zaat. He granted the zikr and tasawur of Ism-e-Allah Zaat and mashq marqoom-e-wajudia to everyone who came to him. He said about Ism-e-Allah Zaat:

- Ism-e-Allah Zaat اسمِ اَللّٰہُ ذات (اَللّٰہُ، لِلّٰہ، لَہُ، ھُو *AllaHoo, Lillah, LaHoo, Hoo)*[87] is Ism-e-Azam, by which the nearness and recognition of Allah are gained. It is the Divine light which takes the mystic traveler towards Allah. No secret of the universe remains hidden from the heart in which it is sustained. Such a heart becomes the confidant of the secrets of Allah, provided the seeker has received the "Ism-e-Azam" from a Murshid Kamil who is the possessor of the Divine name and Essence.
- The tasawur of Ism-e-Allah Zaat is the source of entire mystic knowledge. By its zikr and tasawur the highest spiritual stations of the vision of Allah and eternal presence in the holy assembly of Prophet Mohammad are gained. These levels cannot be attained by any other invocation, meditation or mystic prayer, even if a person continuously fasts in the

[87] Four stages of Zikr of Ism-e-Allah Zaat.

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day and stays in prayer at night for his whole life and exhausts completely while doing hard mystic struggle.

- A person gets the self-realization and the recognition of Allah only through Ism-e-Allah Zaat. No other invocation, meditation or devotional prayer can unlock the closed doors of his soul.
- Ism-e-Allah Zaat is the key to one's soul.
- Through Ism-e-Allah Zaat, rust is removed from the mirror of the heart and it becomes clear and pellucid.
- The tasawur of Ism-e-Allah Zaat sanctifies the heart. Its efficacy influences the whole body the way a tablet enters the stomach but cures any affected part of the body giving it relief from pain. Similarly, the medicine may be injected in the arm but it heals the injured foot. When a person invokes Ism-e-Allah Zaat with his breath and contemplates it, at first the heart and then the entire being of the invoker is purified by its efficacy.
- Ism-e-Allah Zaat is the Ism-e-Azam. It affects only when it is received from a Murshid Kamil Akmal who is the possessor of the Divine secret.
- Whoever has not enlivened his soul by the zikr and tasawur of Ism-e-Allah Zaat with his breaths, he left this world in deprivation.
- Ism-e-Zaat "Hoo هُو" is Sultan-ul-Azkar. The seeker who has become Hoo after annihilating in Hoo هُو, is Sultan.
- Whoever wants to gain recognition and vision of Allah, must first of all find a Sarwari Qadri Murshid Kamil Akmal and then seek the zikr and tasawur of Ism-e-Allah Zaat from him.

Sultan Mohammad Asghar Ali persuaded people towards Ism-e-Allah Zaat and declared its zikr and tasawur a prescription to enlighten the dark hearts and the key to the spiritual world. He also laid stress upon doing mashq marqoom-e-wajudia alongwith zikr of Ism-e-Allah Zaat and its tasawur. He said about mashq marqoom-e-wajudia:

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❖ On the Doomsday, all the people will appear before Allah in their natural dresses but the dress of the person who had been doing mashq marqoom-e-wajudia will be the Noor of Ism-e-Allah Zaat. The body of such a person will not decay in the grave and will remain safe till the Doomsday. Even his grave becomes alive after death.

نام فقیر تنہا دا باھوؒ قبر جنہاں دی جیوے ھُو

Meaning: True mystics are those who are alive even in their graves and shower spiritual beneficence upon people even after death.

Sultan Mohammad Asghar Ali granted Ism-e-Allah Zaat to several lacs of people and turned many depraved persons into the preachers of the straight path by his perfect spiritual sight. He spread the beneficence of Ism-e-Allah Zaat not only in Pakistan but in many countries of the world, which will continue till the Doomsday.

During his travels in the last days of his life he granted spiritual beneficence and guidance to the countless seekers of Allah. He often recited surah Ahzab verse no. 72 alongwith its translation and a detailed exegesis.

۞ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝ (الاحزاب۔72)

Meaning: Indeed We offered Our Trust to the skies, the earth and mountains, but they declined to bear this *(burden)* and felt scared but man took it on. Verily, he is ever so cruel *(against his own soul)* and ignorant *(of the consequences of lapse in paying back the Trust).*

He used to explain, “What is that Trust? That Trust is Ism-e-Allah Zaat which is present in every human being’s heart. Due to which every child is born with pure nature even if the child’s

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parents are non-Muslims. There is no other option but to return this Trust back safely on the Doomsday." He used to add this verse of the Quran:

❁ يَوْمَ لَا يَنْفَعُ مَالٌ وَّلَا بَنُوْنَ ○ اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ ○ (الشعراء ۔88,89)

Meaning: "The Day when neither wealth nor progeny will benefit. But he alone *(will be the gainer)* who appears before Allah with a protected and pure heart." **(Al-Shuara-88,89)**

He further explained, "Ism-e-Allah Zaat is kept in the heart of a person as the Trust. Unless its zikr and tasawur are practised neither the heart is purified nor can a man take back the Trust safely, as a result neither the consent of Allah is achieved nor the heart attains peace."

He used to grant the true seekers of Allah the gold inscribed Ism-e-Allah Zaat for tasawur alongwith the zikr of Sultan-ul-Azkar Ism-e-Hoo هُو and also advised them to do mashq marqoom-e-wajudia. By doing these practices with true belief and sincere intention they were blessed with the eternal Divine presence. Initially, the seekers were given the first stage of zikr of Ism-e-Allah Zaat i.e. AllaHoo اَللّٰهُ and printed Ism-e-Allah Zaat for tasawur. I had the honour of getting the printed as well as the gold Ism-e-Allah Zaat prepared till his death, rather, I was the pioneer of this sacred service. Tariq Ismail Sagar writes a tradition in the first edition of *Sahib-e-Lolaak (April 2004)* while discussing the last moments of life of Sultan Mohammad Asghar Ali. The tradition is told by Sultan Mohammad Asghar Ali's attendant Khalid and is about his last telephonic conversation with me about the preparation of gold Ism-e-Allah Zaat. Khalid states:

- "He *(Sultan Mohammad Asghar Ali)* asked one of our companions Najib-ur-Rehman about Ism-e-Allah Zaat who used to get gold Ism-e-Allah Zaat prepared in Lahore. Sultan Mohammad Asghar Ali found two old Ism-e-Allah Zaat of

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his father Murshid's era from his house. He ordered Najib-ur-Rehman to get similar Ism-e-Allah Zaat prepared. He then asked, how many days would that take."[88]

Every spiritual guide of Sarwari Qadri order granted Ism-e-Azam Ism-e-Allah Zaat to the chosen seekers of Allah but no one spread this benevolence as much as Sultan Mohammad Asghar Ali did. His beneficence was not for some specific people rather he declared, "Preach Ism-e-Allah Zaat throughout the country and call the masses towards Allah as their betterment lies in it."

He made Sultan-ul-Azkar i.e. the zikr of Hoo هُو common among people. Before him, the spiritual guides of Sarwari Qadri order used to grant only the first level of zikr of Ism-e-Allah Zaat to the disciples. Only a few fortunate ones crossed the four stages of zikr of Ism-e-Allah Zaat and reached the final stage zikr i.e. the zikr of Hoo. When he handed over the sacred responsibility of Ism-e-Allah Zaat to me, he expressed his will, "Dear Najib-ur-Rehman! Grant people the zikr of Hoo هُو in the beginning as in this age of preoccupation and materialism people do not have much time to pass through all the four levels of Ism-e-Allah Zaat and bear the struggle." He also ordered me to spread the beneficence of Ism-e-Mohammad. In this way, he made it compulsory for the future Sarwari Qadri spiritual guides to grant the zikr of Hoo to the disciples in the very beginning right after they take bayat. In other words, he made the beneficence of Sultan-ul-Azkar Ism-e-Hoo common till the Day of Judgment.

[88] Page no. 273 to 274-first edition published April 2004, publisher Maktaba Al-Arifeen Lahore. This paragraph has been excluded from the later editions which were published by Al-Arifeen Publications Lahore.

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STRUGGLE TO SPREAD FAQR

ESTABLISHMENT OF THE ISLAHI JAMAT *(ORGANIZATION FOR THE REFORMATION OF PEOPLE)*

Sultan Mohammad Safdar Ali established an organization on January 1, 1986 by the name "Anjuman Ghausia Azizia Haq Bahoo Sultan Pakistan-o-Alam-e-Islam". The basic aim of its establishment was to gather all the devotees related to the shrine of Sultan Mohammad Abdul Aziz on a single platform. On November 13, 1986[89] Sultan Safdar Ali died.

After the death of Sultan Safdar Ali, Sultan Mohammad Asghar Ali held the leadership of the Sarwari Qadri Order outwardly as well and established a new organization on February 27, 1989, titled as "Islahi Jamat". It had its own agenda and flag. The main objective of this organization was to spread the beneficence of Ism-e-Allah Zaat and to spiritually elevate and train the seekers of Allah by the purgation of their souls.

Right after taking over the leadership of the Sarwari Qadri order, Sultan Mohammad Asghar Ali realized that the religious scholars only emphasize upon the superficial aspects of the religion and have little or no knowledge about its soul. As a result, the prayers of Muslims have become hollow and spiritless. They are divided into various sects and groups due to their unnecessary attention towards superficial values. The real teachings of Islam have faded away into the darkness of sectarianism. So there must be such an organization that would reform outer as well as the inner selves of the people. Therefore "Islahi Jamat"

[89] Saad Ameer Khan Niazi wrote the date of death as November 13, 1986 in volume I of *"Sirat-ul-Saliheen"* and Sultan Altaf Ali wrote in *"Mirat-e-Sultani"* that it is October 28, 1986.

came into being on the basis of the following universal commandment of Allah:

۞ وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ط وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ o (سورہ آلِ عمران - 104)

Meaning: And there must be a group amongst you that would invite people towards *(spiritual)* betterment, persuade them to have the marifat[90] of Allah and prevent them from evil acts and such are the people who will find the ultimate betterment. **(Surah Aal-e-Imran-104)**

In the above verse the word مَعْرُوْف "ma'roof" means "to recognize" i.e. to gain "marifat" of Allah by having His closeness and vision. اَمْرٌ بِالْمَعْرُوْف "amr bil ma'roof" means to persuade others to get marifat and recognition of Allah. اَمْرٌ بِالْمَعْرُوْف وَنَهْیٌ عَنِ الْمُنْكَرْ Meaning: "Persuade others to gain marifat of Allah and forbid them from wrong deeds." is obligatory upon a true Muslim. The path of اَمْرٌ بِالْمَعْرُوْف وَنَهْیٌ عَنِ الْمُنْكَرْ is that of Faqr.

The real purpose of the life of a human being is to get marifat and recognition of Allah. In order to gain marifat, it is must to seek and search Ism-e-Allah Zaat. Whoever finds the Ism-e-Allah Zaat, is blessed with enlightened insight in both the worlds. His heart gets cleansed and turns into a bright mirror by the zikr and tasawur of Ism-e-Allah Zaat. He gets the marifat of Allah by witnessing the lustrous Divine lights of the Essence and the Divine disclosures in his heart. His heart becomes alive and his nafs is dead. Ism-e-Allah Zaat is the manifestation of the Essence of Allah. The Ism *(name)* اَللّٰهُ "ALLAH" contains and comprehends all the Divine names and attributes. When this Divine name is enlightened in the heart of a person who possesses the Divine secret, his heart acquires all the Divine

[90] The Divine knowledge which is gained only after having closeness and vision of Allah. Gnosis.

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attributes by its Noor and he becomes the perfect manifestation of all the attributes of Allah. Allah says:

❁ وَفِيْٓ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ (الذٰریٰت-21)

Meaning: And I am present within you, can you not see. **(Al-Zariyat-21)**

The person who is the perfect manifestation of all the Divine attributes, is called Sahib-e-Ism-ba-Musamma *(possessor of the Divine name as well as the attributes)*. Allah first of all educated His beloved Prophet Mohammad about Ism-e-Zaat اَللّٰهُ.

❁ اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ (العلق-1)

Meaning: Recite the name (اَللّٰهُ) of your Lord who created you. **(Al-Alaq-1)**

Then He ordered him to educate and purify others.

❁ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ (الجمعہ-2)

Meaning: And sanctify them and confer upon them the knowledge of the Book and wisdom. **(Al-Juma-2)**

The Holy Prophet purified the hearts of his venerable Companions by his spiritual sight and gave them the real knowledge of Tauheed *(Oneness of Allah)* by the zikr of Ism-e-Allah Zaat اَللّٰهُ, thereby converging their thoughts and vision upon a single point of Tauheed. The sacred personality of Prophet Mohammad, all his sayings and deeds emphasize to concentrate upon a single point of Divine Oneness. Allah defines polytheism in the Holy Quran as:

❁ اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ (الجاثیہ-23)

Meaning: “Have you beheld such a person who has made his sensual desires his God?” **(Al-Jathiya-23)**

Since the nafs belongs to the physical world of creation that is why, its desires and thoughts get tangled in the material world,

diverting a person from the thoughts of the Divine reality and the desires to get closeness and marifat of Allah. This materialism and its thoughts are called worldliness which become the veil between man and Allah, so their negation is must.

Sultan Mohammad Asghar Ali engraved the name of Allah in the hearts of people by spreading the beneficence of tasawur of Ism-e-Allah Zaat. He made it clear that the aim of man's life, which is to get the marifat and closeness of Allah, can be achieved only by negating the contemplation and desire of everything other than Allah. This negation is the first step and lesson, of the kalma tayyaba لَآ اِلٰهَ i.e. "No one is worthy of worship". Then, the heart of a seeker is purified and perfected for establishing relation only with Allah The One, hence he reaches the second step of kalma اِلَّا اللّٰهُ i.e. "But only Allah". This reality cannot be denied that the contemplation of a perishable thing is unreal and mortal, and that the entire creation is mortal except Allah. So, wise is the one who purifies his heart from love and thoughts of everything other than Allah considering them as an impurity and filth, clarifies his heart of all the idols of material desires and then imprints the contemplation of Ism-e-Allah Zaat in his mind and soul.

Sultan Mohammad Asghar Ali was the perfect and supreme spiritual guide having the Divine light of guidance. The Islahi Jamat established by him persuaded common Muslims to be blessed with the marifat of Allah and invited them towards Murshid Kamil Akmal to achieve this purpose. He had always been converting the seekers of world into the seekers of Allah by transforming their worldly and sensual appetites into the desire of having closeness and vision of Allah. He adorned people with virtuous qualities by purifying them of their baser attributes.

Sultan Mohammad Asghar Ali granted Ism-e-Allah Zaat to lacs of people and turned the depraved ones into the preachers of the straight path by his supreme spiritual sight. He also granted

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almost ten thousand[91] Ism-e-Allah Zaat made of gold to specially chosen disciples. I had the honour of getting these Ism-e-Allah Zaat prepared. Sultan Mohammad Asghar Ali was the real Islahi Jamat himself i.e. an institution for the reformation of people. He was the head of Islahi Jamat and maintained his control over it till the last moments of his life. He used to send preachers, whom he called 'Sadar', to different areas for preaching under his own supervision. However, after performing hajj in 2001 and finding his spiritual confidant who was chosen for the Divine Trust, he reduced his attention towards the Islahi Jamat. Hence, after the death of Sultan Mohammad Asghar Ali, the Islahi Jamat also lost its soul.

ALMI TANZEEM-UL-ARIFEEN

Before discussing the establishment of Almi Tanzeem-ul-Arifeen, it is important to mention that Sultan Mohammad Asghar Ali held the point of view that it is the responsibility of the state and army to protect the state and undertake Jahad[92] rather than of any organization or association. According to him, giving armed training or to arm the organizations established on the basis of different religious groups and sects can cause disruption and anarchy in the country. He always promoted a peaceful struggle. That was why, he set the foundation of Islahi Jamat instead of establishing any Jahadi organization, even when the Jahad of Afghanistan and Kashmir were at peak. His aim was to set up a modern Islamic welfare state. History is a witness that a welfare state has never been established only by fighting a war outwardly. For welfare of the society every individual needs to be rectified and reformed and for that, the inward fight with ones inner enemies i.e. nafs and Satan is more required than the outward one. This inward fight is named as "Jahad-e-Akbar" *(the greatest combat which is against one's nafs)* by the Holy Prophet. All the

[91] According to monthly "Mirat-ul-Arifeen"
[92] The religious combat.

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efforts of Sultan Mohammad Asghar Ali were devoted to this very purpose i.e. to make the Muslim ummah travel on the path of both the inward and outward welfare through Jahad-e-Akbar and thus, make Pakistan an Islamic welfare state in its true sense.

In those days, a lot of fame and wealth were earned in the name of Jahad. Many unknown organizations and people had become rich and famous in the country within a few years by using the name of Jahad. Observing this situation, a group emerged in the Islahi Jamat which wanted to set up a Jahadi wing within the organization. Sultan Mohammad Asghar Ali was not allowing it because Islahi Jamat had its own peculiar recognition that was earned after great devotion and struggle of years. One of the rules of Islahi Jamat was that the funds were not taken from common people, only the disciples were allowed to grant funds.

Dr. Rafaqat Sultan, who was the regional head of Islahi Jamat in Joharabad, successfully convinced some important members of the Islahi Jamat that there should be a separate Jahadi Organization. When all of them insisted Sultan Mohammad Asghar Ali to establish a separate organization, he just replied, "Ok, do as you wish." Hence, on December 26, 1999 a new organization by the title of "Almi Tanzeem-ul-Arifeen" came into being. Its flag and manifesto were different from those of Islahi Jamat. Sultan Mohammad Ali was appointed as the patron in chief, Mian Ziauddin as president, Inayatullah Qadri as vice president and Dr Rafaqat Sultan as the general secretary. Sultan Mohammad Asghar Ali was the patron in chief of the Islahi Jamat, rather he himself was the Islahi Jamat. Therefore, he kept himself apart from the "Almi Tanzeem-ul-Arifeen".

When, due to the misconduct of the office bearers of this organization, the reputation of Islahi Jamat was also affected and a disorder was created in the organization, Sultan Mohammad Asghar Ali dismissed all its office bearers on April 26, 2000 at Daroghawala in Lahore. After sometime, he appointed Rana

Tajammal Hussain as its head but then replaced him with Mohammad Shehbaz, who let a few disciples have military training. Sultan Mohammad Asghar Ali did his best not to let them take part in any military action. Yet, in October 2001, Almi Tanzeem-ul-Arifeen participated in an action in Kashmir [93]. He then assigned the duty of security on the programs of Islahi Jamat to those trained disciples. So "Almi Tanzeem-ul-Arifeen" could not do any considerable militancy. Though, Islahi Jamat continued inviting people towards the marifat and recognition of Allah till the death of Sultan Mohammad Asghar Ali.

PUBLICATION OF MONTHLY MIRAT-UL-ARIFEEN

In December, 1999, Sultan Mohammad Asghar Ali ordered me to start a monthly magazine to spread the teachings of Faqr and the beneficence of Ism-e-Allah Zaat. Since, I was a government servant, legally I was not allowed to do any other job. Therefore, he appointed me as the chief editor of this magazine by the patronymic of Abu Al-Murtaza. Its office was set up at the office of Islahi Jamat in Daroghawala. In April 2000, the first issue of monthly Mirat-ul-Arifeen Lahore was published. Being fed up of the interference of the office bearers of Almi Tanzeem-ul-Arifeen I shifted the office of the magazine from Daroghawala to 4/A Extension Education Town, Lahore which is the property of my family and published the magazine of October 2000 from there. The office of Islahi Jamat was already running there under my supervision, which was inaugurated by Sultan Mohammad Asghar Ali on the evening of Wednesday November 18, 1998 *(Rajab 28, 1419 H)* at 4 o' clock by hoisting the flag. I continued publishing Mirat-ul-Arifeen from that office according to the teachings of Faqr till the death of Sultan Mohammad Asghar Ali. After his death, his son Sultan Ahmed Ali took over the supervision

[93] Monthly Mirat-ul-Arifeen Lahore, November 2001 issue.

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of this magazine. In August 2004, I was terminated from it and Tariq Ismail Sagar was appointed as its editor.

Immediately after the death of Sultan Mohammad Asghar Ali I held the throne of Divine guidance and persuasion on the Divine command but started taking bayat from the seekers of Allah on August 14, 2005 i.e. on the birth date of my beloved Murshid. Then I started the monthly magazine "Sultan-ul-Faqr" in August 2006 from my own house Al-Murtaza Mustafa Town Lahore. In July 2009, I was informed that the publisher of monthly Mirat-ul-Arifeen was using the office of 4/A Extension Education Town Lahore for worldly and business purposes instead of religious ones. So, I got it vacated on August 3, 2009. This place remained under their use since December 26, 2003 *(death date of my Murshid Sultan Mohammad Asghar Ali)* till August 3, 2009 which makes five years, seven months and seven days after the death of Sultan Mohammad Asghar Ali. I never demanded it back during that period. After getting it vacated, the office of monthly magazine Sultan-ul-Faqr was shifted here on September, 2009 and the issue of October, 2009 was published from there, i.e. the history repeated itself. Now, the khanqah of Sarwari Qadri order as well as the offices of Tehreek Dawat-e-Faqr, monthly magazine Sultan-ul-Faqr, Sultan-ul-Faqr publications and digital productions are all under this roof.

ESTABLISHMENT OF MAKTABA AL-ARIFEEN

In 1994, Sultan Mohammad Asghar Ali established the publication department of the Islahi Jamat for spreading the beneficence of Ism-e-Allah Zaat. He appointed Saad Ameer Khan Niazi *(late)* as its incharge. This department started off by publishing "*Ain-ul-Faqr*", the book of Sultan Bahoo, with Urdu translation done by Saad Ameer Khan Niazi himself. After that, several translations and books were published by this department. The translated books were *Kaleed-ul-Tauheed (Khurd, Kalan)*, *Noor-ul-Huda*

(Kalan), *Shams-ul-Arifeen* and *Majalisa-tu-Nabi* while the new books included *Sirat-ul-Saliheen (part one & two)*.

After the establishment of Almi Tanzeem-ul-Arifeen, its office bearers set up "Maktaba Al-Arifeen" which was its publication department. It had its offices at two places. In Lahore, where its incharge was Amir Tufail and in Joharabad, where Sultan Hameed was the incharge. It was active at both the places. On April 26, 2000, when Sultan Mohammad Asghar Ali ordered to discontinue any further activities of "Almi Tanzeem-ul-Arifeen", the department of Maktaba Ali-Arifeen was also closed. On November 19, 2001, Haji Mohammad Nawaz requested Sultan Mohammad Asghar Ali at my home, "Different things published by Maktaba Al-Arifeen are kept locked in the offices of Lahore and Joharabad. This department is not working any more. If you order, this department may be re-established only at one place, either Lahore or Joharabad, so that the centre is the same. It would be better if this department is kept under the supervision of Mr. Amir Tufail in Lahore, as a vast range of opportunities of publication are available here." Sultan Mohammad Asghar Ali ordered, "Let Najib-ur-Rehman handle this department." Hence it was handed over to me and its office was also set up at 4/A Extension Education Town Lahore in the office of monthly Mirat-ul-Arifeen. Under this department, many books were published till the death of Sultan Mohammad Asghar Ali. These books included: *Guldasta Abyat-o-Taleemat Hazrat Sakhi Sultan Bahoo*, *Haqeeqat-e-Ism-e-Allah Zaat*, *Shan Sultan-ul-Faqr* alongwith *Risala Roohi Sharif*, *Murshid Kamil Akmal*, *Tareeqat kia hey?*, *Abyat-o-Sawaneh Hayat Hazrat Sakhi Sultan Bahoo* and *Guldasta Abyat-o-Munajaat Hazrat Sakhi Sultan Pir Bahadur Ali Shah*.[94] Several other pamphlets, badges, diaries and calendars

[94] Among these books, 'Guldasta Abyat-o-Taleemat Hazrat Sakhi Sultan Bahoo', 'Haqeeqat-e-Ism-e-Allah Zaat', 'Abyat-o-Sawaneh Hayat Hazrat Sakhi Sultan Bahoo', 'Shan Sultan-ul-Faqr alongwith Risala Roohi Sharif' and 'Guldasta Abyat-o-Munajaat Pir Bahadur Ali Shah' are written by me. A plagiarist M.A. Shakir of Rajanpur plagiarized the books 'Haqeeqat-e-Ism-e-Allah Zaat', 'Abyat-o-Sawaneh Hayat Hazrat *(continue next page)*

were also printed under this department. After the death of Sultan Mohammad Asghar Ali, I was terminated from this department as well and its name was changed as "Al-Arifeen Publications". Sultan Ahmad Ali took it under his control. I got to know this when "*Sahib-e-Lolaak*" was published on April 12, 2004 i.e. three and a half months after the death of Sultan Mohammad Asghar Ali, but I was neither contacted while gathering material for its script nor consulted for its publication. Now, I have set the foundation of Sultan-ul-Faqr Publications Regd. Lahore under which the following books have been published till the publication of the book in hand.

Urdu Books

1) Haqeeqat-e-Ism-e-Allah Zaat
2) Murshid Kamil Akmal
3) Shams-ul-Fuqara
4) Mujtaba Akhir Zamani
5) Haqeeqat-e-Mohammadia
6) Haqeeqat-e-Eid Milad-un-Nabi
7) Khulfa-e-Rashideen
8) Fazail Ahl-e-Bait-o-Sahaba Karaam
9) Hayat-o-Taleemat Syedna Ghaus-ul-Azam
10) Swaneh Hayat Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani
11) Kalam Mashaikh Sarwari Qadri
12) Risala Roohi Sharif-Persian text with Urdu translation *(Treatise by Hazrat Sakhi Sultan Bahoo)*
13) Faqr-e-Iqbal
14) Abyat-e-Bahoo Kamil

(continue from previous age) Sakhi Sultan Bahoo', 'Guldasta Abyat-o-Munajaat Pir Bahadur Ali Shah' and published their exact copies with the replaced titles 'Chanbey di Booti Ism-e-Allah Zaat', 'Abyat-e-Bahoo', 'Kuliyat-e-Arifana Kalam Shahbaz-e-Arifaan Syed Bahadur Ali Shah, Sultan-ul-Auliya Hazrat Sultan Mohammad Abdul Aziz and Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali' respectively. May Allah forgive him.

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15) Mirat-ul-Arifeen-Urdu translation and exegesis *(Treatise by Hazrat Imam Hussain)*
16) Sir'rul-Asrar-Urdu translation with Arabic text *(Book by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani)*
17) Sultan-ul-Waham-Urdu translation *(Book by Hazrat Sakhi Sultan Bahoo)*
18) Kashf-ul-Asrar-Urdu translation with Persian text *(Book by Hazrat Sakhi Sultan Bahoo)*
19) Ganj-ul-Asrar-Urdu translation with Persian text *(Book by Hazrat Sakhi Sultan Bahoo)*
20) Shams-ul-Arifeen-Urdu translation with Persian text *(Book by Hazrat Sakhi Sultan Bahoo)*
21) Ain-ul-Faqr-Urdu translation with Persian text *(Book by Hazrat Sakhi Sultan Bahoo)*
22) Haqeeqat-e-Namaz
23) Haqeeqat-e-Roza
24) Haqeeqat-e-Hajj
25) Haqeeqat-e-Zakat
26) Hazrat Imam Hussain aur Yazidiyat
27) Nafs ky Nasoor
28) Tazkia Nafs ka Nabvi Tareeq
29) Sultan Bahoo
30) Mohkim-ul-Fuqara

English Books

31) Sultan Bahoo: The Life and Teachings *(English version of Urdu Book Shams-ul-Fuqara)*
32) The spiritual guides of Sarwari Qadri Order *(English version of Urdu book Mujtaba Akhir Zamani)*
33) Risala Roohi Sharif-English translation and exegesis with Persian Text
34) Kashf-ul-Asrar-English translation with Persian text
35) Ganj-ul-Asrar-English translation with Persian text
36) Shams-ul-Arifeen-English translation with Persian text

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37) Sultan-ul-Waham- English translation with Persian text
38) Ain-ul-Faqr- English translation with Persian text
39) Sultan Bahoo *(English version of Urdu book Sultan Bahoo)*
40) Imam Hussain and Yazid *(English version of Urdu book Hazrat Imam Hussain aur Yazidiyat)*
41) The Spiritual Reality of Zakat *(English Version of Urdu book Haqeeqat-e-Zakat)*
42) The Spiritual Reality of Prayer (Salat) *(English version of Urdu book Haqeeqat-e-Namaz)*
43) The Perfect Spiritual Guide *(English version of Urdu book Murshid Kamil Akmal)*
44) The Mohammadan Reality *(English version of Urdu book Haqeeqat-e-Mohammadia)*
45) Ameer-ul-Kaunain-English translation with Persian text
46) The Divine Reality of Ism-e-Allah Zaat *(English version of Urdu book Haqeeqat Ism-e-Allah Zaat)*

Presently, many books are under publication.

SPIRITUAL EDUCATION AND DIVINE PERSUASION

Sultan Mohammad Asghar Ali devoted his entire life to give spiritual education and Divine persuasion to the seekers of Allah. Every day, many people joined his sacred company and got beneficence through his Divine spiritual sight. His beneficent company turned a lot of seekers into the knowers of Allah. People from far off places attended his spiritual meetings. He granted them Ism-e-Allah Zaat and ordered to do its zikr and tasawur. He also persuaded them to establish five times prayers, send darood[95] and recite the kalma each hundred times after prayers and also to fast and say taravih prayers[96].

[95] Blessings upon the Holy Prophet and his Family
[96] Prayer before keeping fast

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ARRANGEMENT OF SPIRITUAL EVENTS

All round the year, Sultan Mohammad Asghar Ali used to arrange countrywide spiritual gatherings of the milad of Holy Prophet so that the love of Holy Prophet is created in the hearts of people. He specifically arranged a grand annual milad of the Holy Prophet on April 12, 13 at the shrine of Sultan Mohammad Abdul Aziz which is near the shrine of Sultan Bahoo in Jhang, Pakistan. April 12, 13 is the date of Sultan Abdul Aziz's death according to the solar calendar. The second celebration of milad used to be held annually in early September in the Soon Valley at Ochali or Anga Sharif, District Khushab, Pakistan. People got spiritual beneficence by attending these programs. The purpose of arranging these gatherings was to spread the beneficence of Ism-e-Allah Zaat. In these celebrations, hundreds of people took bayat at his sacred hand and received the blessing of Ism-e-Allah Zaat. For these milad ceremonies, a grand and lavish langer was arranged by him that was available for all and sundry. Besides these two main celebrations, he often used to hold the milad ceremony wherever he would go. Encomiums *(naat)* and eulogies were recited in these ceremonies and the grandeur of the Holy Prophet Mohammad was elaborated. Except milad, he never celebrated any occasion. He used to say, "I wish that I keep listening to the praise and encomiums of my Prophet Mohammad throughout my life, as his love is the reason of my being. Without the love of the Holy Prophet, life is useless." Once he said to me, "Dear Najib! My life owes to my holy lord Mohammad. It is only due to his kindness and my slavery to him that a lot of people follow and respect me. It is just his grace that people kiss my hands and some of them even kiss my feet out of regard, otherwise I am worthless." Then he advised me, "Always describe the grandeur of the Holy Prophet, his sacred Family and respected Companions through your conversation, writings and speech. Use all the skills that Allah has granted you to spread the

true faith. Then you will see that the Divine favour of Allah and his beloved Prophet will be involved in all your affairs."

ROUTINE TRAVELLING TO SPREAD THE BENEFICENCE OF ISM-E-ALLAH ZAAT

Once Sultan Mohammad Asghar Ali related that Sultan Bahoo said, "It is not desirable for a Sarwari Qadri Faqeer *(Murshid Kamil)* to stay permanently at one place, rather he should travel to teach people Ism-e-Allah Zaat and invite them towards the Divine knowledge."

Following this order of Sultan Bahoo, he used to travel throughout the year. During these journeys the milad of Holy Prophet was arranged wherever he went, in which people were invited towards the love for Prophet Mohammad, Divine knowledge and Ism-e-Allah Zaat. Apart from travelling to various places within Pakistan, he also travelled to Saudi Arabia thrice for performing umrah[97] and then performed his hajj[98] in 2001, from February 28 till March 28. I also accompanied him during the hajj.

Every year, from the latter half of February till early April he used to have a regular journey through the entire country. Where ever he would stay during the journey, his disciples in that area arranged the milad. However, the grand milad of the Holy Prophet which held on April 12 and 13, was arranged by himself. In that milad disciples from all over the country were invited.

He had two routine journeys every year. His caravan started the first journey from the shrine of Sultan Mohammad Abdul Aziz which is near the shrine of Hazrat Sakhi Sultan Bahoo in Garh Maharaja, Jhang and reached Ochali, Naushehra Soon Sakesar Valley, District Khushab. Some members of the caravan

[97] Pilgrimage performed in days other than the hajj days.
[98] Pilgrimage performed on 9th and 10th of Zilhaj.

travelled on foot while some rode horses and camels. It was called the summer travelling because he used to spend the summer in Ochali, Soon Sakesar Valley. The second journey started from Ochali at the beginning of winter in September, from where the caravan returned to the shrine of Sultan Abdul Aziz.

He and his sons travelled along the caravan. While going from the shrine to Ochali Soon Valley, the caravan passed from Paharpur, Saidu Wali, Kirri Khaisore and Athok which are the regions of Dera Ismail Khan and then reached Ochali Sharif through the regions of District Mianwali which included Piplan, Dera Talokaran, Wan Bhachran, Kibari, Khichi, Chak No. 2MB/3MB/4MB, Danga Wala Dera Jujja, Adhi Sargal and the regions of Bhakkar i.e. Kallurkot, Zamey wali and some other regions of Mianwali.

While coming back from Ochali to the shrine, the caravan passed from the regions of Soon Sakesar Valley which included Dhadhar, Khabaki, Hafiz Wala Dhok, Resham Wala Dhok, Ghulam Parewala Dhok, Jhatla, Nagri Maira, Hattar, Marid and Addowal. Then the caravan entered Chakwal and Chakoha, from where it passed through the regions of District Jehlum i.e. Dina, Dadowal, Burha Jungle, Nai Kalan, Khambi, Kharqa, Goora, Khohar and reached back at the shrine through Saaban Wala Pul and Barah Talian which are the regions of Jhang. Every year, the route of the caravan was altered. The areas mentioned above were the points where the caravan stayed for intervals. A large number of people from nearby villages came to have the privilege of meeting Sultan Mohammad Asghar Ali while his stay in these areas. They also invited him with the whole caravan for feast. Sultan Mohammad Asghar Ali used to accept all the invitations and while meeting them, cleansed their souls by his spiritually powerful sight. Wherever the caravan would stay, the congregation

of milad was also held. People were blessed with the spiritual beneficence through these gatherings.

ROUTINE JOURNEY TO LAHORE

Sultan Mohammad Asghar Ali also used to travel to different cities and towns of Pakistan, mostly Lahore. Once a month he must visited Lahore, sometimes for preaching or for the administration purposes and at times for his own medical treatment. Whenever he came to Lahore, he always went straight to the residence of Mohammad Ilyas at Daroghawala, this was his routine even before my bayat.

On Tuesday, April 27, 1999 *(Muharram 10, 1418 Hijri)*, I shifted to my new house at Mustafa Town Lahore from Education Town Lahore. In the new house, I got a room specially constructed and decorated for my beloved Murshid Sultan Mohammad Asghar Ali. After that, it became his routine that whenever he visited Lahore, he went to Daroghawala first, spent a day and night there and then came to my house. As many days he had to stay in Lahore he used to stay at my house. Once he said, "Either I am comfortable in my room at the sacred shrine *(Sultan Mohammad Abdul Aziz)* or there in my room at Najib's home."

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TITLE AND STATUS OF SULTAN-UL-FAQR

The title of Hazrat Sakhi Sultan Mohammad Asghar Ali is 'Sultan-ul-Faqr' which was conferred upon him from the holy assembly of Prophet Mohammad and his status is also Sultan-ul-Faqr since eternity. His title and status both are same.

ANNOUNCEMENT OF HIS STATUS

In the way of Faqr, when a sacred personality has to spread the beneficence of Faqr in the world, his status is formally declared. For example, the title "Mohiyuddin" of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani was announced in the way that once he went out of Baghdad and saw a miserable and sick person who was unable to walk due to his weakness and debility. When Ghaus-ul-Azam went near that person, he requested, "O' Shaikh! Bless me with your attention." As soon as Shaikh Abdul Qadir Jilani prayed for his health, his sickness and weakness were gone. He recovered at once and stood up with strength and vigour saying, "I am your grandfather's religion. I was in that plight because I had become weak. Allah gave me a new life through you and you are the 'Mohiyuddin' *(One who gives life to the religion)*." When Shaikh Abdul Qadir Jilani left that man and went towards the mosque, a person passed by him running bare footed and called him "O' Mohiyuddin". Shaikh Abdul Qadir Jilani writes, "I was surprised to hear this. Then people thronged around me in groups and started uttering loud slogans of "Mohiyuddin Mohiyuddin". Hence, he was entitled as "Mohiyuddin".

Similarly, in August 1997, during the milad of Holy Prophet in Ochali, Soon Sakesar valley, District Khushab, a Dervish Mohammad Ilyas *(late)* of Wanhar, District Chakwal read *Risala*

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Roohi Sharif loudly on stage by permission and then announced his inspiration that he was ordered by Shaikh Abdul Qadir Jilani to declare that Sultan Mohammad Asghar Ali is appointed at the status of "Sultan-ul-Faqr". In this way the sixth Sultan-ul-Faqr personality manifested in the world and the masses got to know the Sultan-ul-Faqr status of Hazrat Sakhi Sultan Mohammad Asghar Ali. Then a lot of seekers of Allah were informed about this good news through dream or by Divine inspiration and he became known by the title of 'Sultan-ul-Faqr'.

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BEAUTY AND ELEGANCE

Sultan Mohammad Asghar Ali was blessed with an exceptional inward as well as physical beauty. I have never seen such an elegant and graceful person in the whole world. He was extremely handsome and had a flawless personality. Every part of his sacred body was the manifestation of eternal Divine Beauty. I enjoyed his sacred company since the evening of April 12, 1998 till the morning of December 26, 2003 and had the privilege of being his outward as well as inward confidant. In the following lines, I have tried my best to describe his majestic beauty just as I had the privilege to witness.

SACRED HEIGHT

Sultan Mohammad Asghar Ali was neither long nor short rather he had a medium height. His height was almost 5 ft. 11 inches. He was an incarnation of elegance regarding his height. I observed that when he used to be alone, his height seemed quite normal but if he stood beside a person or in a crowd, he seemed prominent and dignified. He was the unprecedently charming person of his time. I had a chance to meet many well known politicians and administrators, even I visited the Prime Minister of that time in a religious meeting alongwith Sultan Mohammad Asghar Ali but all those personalities, in spite of their elegant dresses and fair faces, were subdued by his mesmerizing personality. Their beauty and grace were eclipsed before this brightest moon, although his complexion was wheatish. His body had a lot of red, brown and black moles which enhanced his exquisite beauty. They were like jewels studded upon his beautiful body. His size for readymade garments was extra large.

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SACRED HEAD

His sacred head was a little large but did not seem so and looked graceful and in proportion to his body. Common people could not feel its largeness. If we had to buy a sindhi cap for him, we faced difficulty because his size was rarely available in the market.

SACRED HAIR

The sacred hair on his head was straight, thick and hard. He kept its length till the lobe of his sacred ears from back side but there was no hair on his ears and the sacred ears were clearly visible. If it would grow longer, he had them cut. He combed his hair backwards without a partition. He used to apply mustard oil and Bryl hair cream on his hair. He usually wore sindhi cap. He also used to wear white turban with shimla[99] and the green turban without shimla. Black and golden turbans had also been in his use but not often. During extreme winters, he preferred wearing a woolen cap.

SACRED FOREHEAD

His forehead was bright and wide. The people having enlightened insight could watch it radiating the Divine light of Ism-e-Allah Zaat.

SACRED EYEBROWS

His sacred eyebrows were dull black and thick. They were curved like a bow, starting thick from his forehead and gradually becoming light while bending towards the end of his sacred eyes. His unibrow was so fine that it was invisible from bird's eye view. Only the seekers who always remained absorbed in his sacred vision could see the fine hairs.

[99] The erected end of turban cloth like a crown

SACRED EYES

His collyrium applied eyes were wide, black, attractive and repleted with the lustrous light of Divine knowledge. Dim red veins were visible in those beautiful eyes which seemed very deep after he had done meditation or on awakening from sleep. It was almost impossible to have an eye contact with him. He was an incarnation of modesty, as he never looked directly towards anyone. In gatherings, he would keep his eyes lowered due to his modesty. If he had to look at somebody, he used to give a furtive glance. The seeker on whom he cast his spiritually powerful sight, the plight of his heart changed. I was also smitten with love on the very first day by the same style of his seeing. His eyelashes were long and beautiful. Sometimes, he would apply collyrium in his eyes. He used to wear sunglasses in the scorching sun during the summer. He was far sighted and used glasses while reading. Two months before his death, glasses of power +2 were prepared for him. He always had his eye check up by a famous eye surgeon of Pakistan Raja Mumtaz Ali *(late)*[100] in Lahore. His house and clinic were near my house in Education Town, Lahore.

SACRED CHEEKS

His cheeks were quite smooth, neither pressed nor protruded. His complexion was wheatish.

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[100] Professor *(ret.)* Raja Mumtaz Ali was the head of the department of ophthalmologist in King Edward Medical University, Lahore. After retirement he settled at 8/A Education Town Lahore and practiced privately. Sultan Mohammad Abdul Aziz used to have his eye check up and treatment from him. Following his Murshid, Sultan Mohammad Asghar Ali also used to have his eye check up and treatment from him always. A few days before his death, he came to Lahore for the check up of conjunctivitis from Dr. Raja Mumtaz Ali on December 7, 2003. After his check up he stayed at my house in Mustafa Town, Lahore. I had good acquaintance with Dr. Raja Mumtaz Ali during my residence at Education Town. He died on Friday May 7, 2010.

SACRED LIPS

His sacred lips were enchanting and thin like the petals of a beautiful rose, enhancing the exquisite charm of his sacred face. There was a slight mark of wound in the form of a thin parallel line under the right side of his lower lip which added to his beauty.

SACRED TEETH

His sacred teeth were stainless and shone like pearls. There was a little gap between his front teeth which seemed very attractive while smiling.

SACRED VOICE

His sacred voice was a blend of love, sweetness and softness. He used to speak slowly and with pauses. Although his gentle style of conversation affected one's heart, even then there was an awe and majesty in his voice. He never shouted, screamed or spoke loudly.

Whoever came in his court for the first time, he affectionately enquired him thrice with small gaps about his and his family's well being.

SACRED EARS

His sacred ears were also quite attractive, neither big nor small, rather were smartly and beautifully balanced. The upper edges of his ears were turned a little inside from the middle.

SACRED FACE

His lustrous face was round like the moon. The Noor of Ism-e-Allah Zaat shone on his bright countenance. Just by having the

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privilege of seeing his sacred face, the true seekers became sure that he is the perfect knower of Allah and the exact manifestation of the Divine Essence. The lovers always tried to fix their gaze at his lustrous countenance but the Divine lights and theophanies radiating from his face forced them to lower their eyes. I have never ever seen such a beautiful and lustrous face in my life. Sultan Bahoo writes in "*Kaleed-ul-Tauheed Kalan*":

- The Sarwari Qadri Murshid is a complete and perfect collection of every kind of knowledge. He is the most comprehensive book inwardly as well as outwardly which has the status of "Book of all the books" for a seeker of Allah, having studied which, the seeker annihilates in Allah with such a grace that there remains no veil between him and Allah. The seeker who reads this book *(countenance of the Sarwari Qadri Murshid)* with complete faith, sincerity and purity of heart, reaches his destination very soon."

Reading this book means to study the sacred face of the Sarwari Qadri Murshid. If a seeker gains the capability of reading his countenance then neither he nor the Murshid need to have any verbal communication. The ability of reading the enlightened face of the Sarwari Qadri Murshid is a measure of seeker's veracity and sincerity. I have observed that the Sarwari Qadri Murshid is apparently saying something in the gathering of common disciples but is indirectly teaching the special seekers something else through his countenance. The more a seeker learns to read the writing upon the Sarwari Qadri Murshid's face, the sooner he reaches the destination of Fana Fillah Baqa Billah. The apparent words and behaviours are merely customary on this path.

SACRED NOSE

His sacred nose was high and looked very beautiful on his sacred face. It seemed that Allah has made it especially for his sacred

face. the Divine light was luminous a little above his nostrils on both sides of the nose. In the middle of the right side of the sacred nose there was a thin, brown mole that enhanced its beauty.

SACRED BEARD

His beard was thick and equal in its length and breadth. The hair of his beard was neither very hard nor much soft. He combed its hair upwards towards both the cheeks with partition in the centre that gave it a very beautiful form. His moustache was thin and its length was equal to that of lips. He often applied henna on the hair of his head, beard and moustache. This henna was prepared especially by mixing black and red ones.

SACRED NECK

His sacred neck was neither too long nor small but quite appropriate and beautiful. It was fair and glittered like silver.

SACRED HANDS

His palms were wide, fleshy and soft like velvet. When I kissed his hands I always felt that there was nothing as soft and delicate as these palms in the world. At their back there were thin, small and light brown hairs. On the back of the right palm, there were two small brown moles, one was at two inches distance from his forefinger and the second one was in the same line near the wrist. There was also a small brown mole a little above the wrist in the middle of his left palm's back. He always used to wear watch on his right wrist.

SACRED FINGERS

The fingers of his sacred hands were long, pointed and so beautiful that it seemed as if they were made of silver. The small

finger and its adjacent finger were thin at the middle of the last section and the ends took conical shape. This shape of his fingers made them look smart, attractive and unique.

SACRED BODY

He never took off his clothes before any stranger but I had the honour of getting his dress changed several times. I was also blessed with the opportunity of having the sacred view of his body when he got the hair of his head and beard trimmed. I am having the honour of describing his sacred body just as I had the privilege of seeing it:

SACRED ARMPITS

His armpits were beautiful and white like the moonlight. There were light brown small hairs which he used to get removed every Friday. When he wore talcum powder on the armpits, they looked more beautiful.

SACRED SHOULDERS

Both his sacred shoulders were strong, fleshy and balanced. There was a red mole in the middle of his left shoulder.

SACRED CHEST

His sacred chest was broad, fleshy and smooth. There was no hair on it except a line of hairs which went from the middle of his chest to the navel. It had very less small hairs which were neither black nor brown. I had seen two moles on his sacred chest.

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SACRED ABDOMEN

His sacred abdomen was a little bit protruded as compared to his chest. This growth of his belly enhanced his grandeur and grace. His belly was soft like silk, white and shining like the silver. The beautiful belly button at the centre added to the grace of his abdomen. There were two brown moles on the right side of his belly button and one on the left side.

SACRED BACK

His sacred back was broad, beautiful and seemed glittering like silver. There were no hairs on his sacred back at all. Once, I counted five moles on his back while helping him wear his vest.

SACRED LEGS

His legs were also in proportion to the rest of his body. His sacred shins shone like silver. On the upper portion of his shins there were dull light black hairs.

SACRED FEET

His sacred feet were fleshy, long and smart. His foot fingers were also long and thin. At the start of the thumb of his left foot there was a big mole that looked very beautiful on his graceful foot. He often used golden laced khussa *(traditional shoes)*. His foot size was 9.5 or at times 10 according to the make of the shoes.

The description of the beauty of my beloved Murshid is endless. Whatever I have written can never justify the perfection of his beauty because the peak of words is just the beginning of vision. Hence, I believe that words can never describe his grandeur and beauty the way I observed them.

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PERSONALITY OF SULTAN MOHAMMAD ASGHAR ALI IN THE LIGHT OF THE QURAN AND HADITH

The practical life of Sultan Mohammad Asghar Ali was a complete model of the Quran and Hadith, rather his being was a practical exegesis of the teachings of Quran and Hadith. Witnessing his sacred face reminded Allah.

HIS PERSONALITY

His personality was just in accordance with the Hadith:

❁ اِذَا رُاُوْا ذُکِرَ اللّٰہَ (حدیثِ نبوی)

Meaning: When you see them, they remind you of Allah. **(Hadith)**

Whoever had the privilege of seeing him, observed the Noor radiating from him. The Divine colour manifested from his whole being.

❁ صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً (البقرہ۔138)

Meaning: *(Say that we have taken on the colour from)* Allah's Own colour, and whose colour is better than Allah's? **(Al-Baqarah-138)**

HIS GAIT

According to the verse:

❁ وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا (الفرقان۔63)

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Meaning: The *(favourite)* Men of Rehman[101] are those who walk on the earth gently *(gracefully)*. **(Al-Furqan-63)**

HIS BEHAVIOUR

❁ اِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا (الفرقان۔63)

Meaning: When the ignorant people say to them something *(unlikable)* they say, 'Peace' *(i.e. they do not indulge in unnecessary confrontation)*. **(Al-Furqan-63)**

HIS PREACHING

❁ فَفِرُّوْٓا اِلَى اللّٰهِ (الذٰریٰت۔50)

Meaning: Rush towards Allah. **(Al-Zariyat-50)**

❁ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ (صٓ۔26)

Meaning: And do not follow your desire *(as)* it shall turn you away from the path of Allah. **(Sad-26)**

HIS EDUCATION

Seek only Allah, Everything other than Allah is lust *(desire of the baser self)*.

HIS STATUS OF SULTAN-UL-FAQR

❁ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ (حدیثِ نبوی)

Meaning: Faqr is my pride and Faqr is from me. **(Hadith)**

[101] Attributive name of Allah, meaning: "The most Compassionate".

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HIS MORALITY

Just in accordance with the Hadith تَخَلَّقُوْا بِاَخْلَاقِ اللّٰه Meaning: "Be attributed with the morals of Allah."

HIS TRAINING

❁ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ (الرعد۔11)

Meaning: No doubt, Allah does not change the state of the people until they bring about a change in themselves. **(Al-Ra'd-13)**

❁ لَيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى (النجم۔39)

Meaning: Man will get only that for which he will have strived. **(Al-Najam-39)**

HIS ORGANIZATION

❁ وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ ط وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○ (آل عمران۔104)

Meaning: And from amongst you there must be a community comprising the people who would invite mankind towards piety, orders them to acquire marifat and forbid evil. And they are the successful people. **(Aal-e-Imran-104)**

HIS SUCCESS

❁ كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ اللّٰهِ (البقرہ۔249)

Meaning: Many a time a small group has overcome a large one by the command of Allah. **(Al-Baqarah-249)**

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HIS ZIKR

❁ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۝ وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝
(الاحزاب 42۔41)

Meaning: O' faithfuls! Invoke *(the name of)* Allah (اَللّٰهُ) and invoke it abundantly morning and evening. **(Al-Ahzab 41-42)**

METHOD OF ZIKR

❁ وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً (الاعراف۔205)

Meaning: Invoke *(the personal name of)* your Lord secretly and submissively with your breath. **(Al-A'raf-205)**

❁ اَلْاَنْفَاسُ مَعْدُوْدَةٌ كُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللّٰهِ تَعَالٰى فَهُوَ مَيِّتٌ (حدیثِ نبوی)

Meaning: Breaths are counted; the breath that passes without the zikr of Allah is dead. **(Hadith)**

HIS SECLUSION

❁ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا (المزمل۔8)

Meaning: Invoke the name of your Lord (اَللّٰهُ) with complete devotion to Him alone, broken away from everyone else. **(Al-Muzammil-8)**

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MORALS

He was very humble, good natured and blessed with an elevated morality. He had a very noble family background and was a perfect blend of politeness, benevolence, generosity and kindness towards the poor.

FAITH AND CONTENTMENT

His faith in Allah and contentment with Him was so strong that he never visited any ruler, minister or any authoritative personality nor did he ever accept gifts from them. If he had been gracing an occasion, he would leave the gathering intentionally if any ruler, minister or high rank official came there, so that he did not have to stand up in their respect. He avoided the worldly people as much as possible.

Only once in his life, on Sunday, November 8, 1998 *(Rajab 17, 1418 Hijri)*, he visited the then Prime Minister Mian Mohammad Nawaz Sharif at his house *(Raiwind, Lahore)* on the invitation of his father Mian Mohammad Sharif *(late)*. His only purpose was to invite them towards the marifat of Allah. He put his own turban on Mian Nawaz Sharif's head at the request of Nawaz Sharif's mother. After that meeting he ordered me to prepare gold Ism-e-Allah Zaat for the whole Sharif family so that the family could be blessed with the beneficence of Ism-e-Allah Zaat. When they were asked to set an appointment so that zikr and tasawur of Ism-e-Allah Zaat could be given to them, Mian Mohammad Sharif *(late)* refused due to some unknown reasons, saying that whenever they would feel the need they would get the Ism-e-Allah Zaat themselves. After that Sultan Mohammad

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Asghar Ali never paid heed to them. He only said that maybe this blessing was not in their destiny.[102]

HUMILITY AND SUBMISSION

Humility and submission have two different categories. One is the humility and submission before Allah and the second is the humility in worldly affairs. He was unprecedented as regards his humility and submission towards Allah. He ever remained prostrated in the court of Allah and sought His Compassion and Mercy. As regards his worldly life, he was so humble that he easily mixed with poor people. He listened to their requests with complete attention and did whatever he could for them.

QUIET NATURED

He strictly avoided frivolous talk. He liked to keep quiet and never uttered any word unnecessarily.

AFFECTION FOR THE POOR

He was the personification of mercy for the poor and destitute. He loved them a lot. His followers and disciples were mostly the poor. Once he said, "Wealth and riches have no importance for Allah, He loves only piety and God fearingness." Many wretched people stopped him on the way and requested him to pray for them. He used to pray for them cordially.

GENEROSITY

He was an embodiment of generosity and sacrifice. His langer remained available all the time and was eaten by hundreds of

[102] Sultan Mohammad Asghar Ali wanted to bless Nawaz Sharif with his spiritual beneficence so that Pakistan could be changed into an Islamic welfare state through him.

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people. He himself made arrangements for the langer. He used to get lavish and grand meals prepared for the guests. He never refused the requests of the needy and it was impossible for him to return any needy without being helped.

FORGIVENESS AND KINDNESS

He was a perfect blend of forgiveness and kindness. I never witnessed him in anger during the whole period of my companionship with him. He always forgave the mistakes of his followers and disciples. If a person would swear about some matter before him he would accept it even if the reality was against it. He strictly disliked the publicity of other's faults. He honoured the relationships and was always the first one to greet.

SOFT HEARTED NATURE

He was a very soft hearted person. I witnessed that he was all tears while visiting the sacred tomb of Prophet Mohammad during hajj in 2001. Whenever he remembered the Holy Prophet, his eyes became wet.

MODESTY

He was extremely modest and always discouraged indecency. Not even a single indecent word was ever uttered by his tongue. He never took bath without clothes, rather always bathed wearing tehmad[103] and never remained undressed even when he was all alone. He always talked with the female disciples keeping his eyes down.

[103] Traditional leg sheet usually six meter long, popular amongst the Punjabis and the people of South Asia.

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AWE AND MAJESTY

Although he was polite, soft natured and a personification of serenity and modesty but the state of his awe and majesty was such that there was a complete discipline and peace in his meetings. There prevailed a pin drop silence and nobody dared to slip away or whisper. When he passed by people, they stood in two parallel rows with great respect.

GRANDEUR AND HONOUR

He had such an exalted grandeur that the great theologians, scholars and learned people attended his meetings respectfully. I have witnessed many great scholars sitting humbly with lowered eyes in front of him.

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ROUTINE AFFAIRS AND HABITS

DRESSING

Earlier, he used to wear shalwar and kurta[104], afterwards he started wearing tehmad and kurta. He always wore vest under his kurta. He used to wear waist coat over his kurta in summers and woolen cardigan in winters. He used high quality khussa[105] or shoes with golden lace. In winters, he used to wear woolen socks. He often adorned his head with a white turban and sometimes with green and black ones. He also used golden mushaddi[106]. Usually, he wore sindhi cap but in winters he wore woolen cap. He changed his dress daily. He always wore white Tehmad and liked white and bosky[107] kurtas but in summers he also liked to wear cotton kurtas. During the last three years of his life, he wore kurtas of all colours. I had the honour of getting his dresses prepared for both seasons and all occasions.

Once he came Lahore for his medical checkup regarding his problem of prostate gland and went to Daroghawala as usual. In the morning, his different tests were taken at the clinic of Dr. Fateh Mohammad *(late)*. After his tests at the clinic, he came to my house straight away. His attendants could not collect his luggage from Daroghawala because they did not have the idea that he would come to my house from the clinic rather they thought he would go back to Daroghawala after his tests because the test reports had to be collected the same evening. That day, he took bath at my house around 3'o'clock. Before taking bath he asked for his other dress. The attendants became worried because they did not have his luggage. They asked me for my

[104] Shalwar is a type of loose trousers and kurta is a loose collarless long shirt worn by people of South Asia.
[105] A type of eastern handcrafted footwear
[106] A type of a turban
[107] Material of cloth

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kurta and tehmad. I did not have tehmad but kurta shalwar was available which I presented to him. He put on that dress after bath and went back to Dr. Fateh Mohammad's clinic for collecting reports. He ordered his attendants to fetch his luggage from Daroghawala as they had to travel back that very day.

When we reached Dr. Fateh's clinic, his assistants took Sultan Mohammad Asghar Ali to a room, I also went behind them. One of them asked my beloved Murshid to put off his shoes. The guard stopped me from entering the room but I entered forcefully and found that it was an operation theater. When I enquired the matter, the assistants replied that the doctor had ordered them to make basic preparations for the operation. I asked them to show the reports first and then let us decide about the operation after mutual consultation. So, we went back to Dr. Fateh's room. In the room, I was alone with Sultan Mohammad Asghar Ali. He asked me, "Dear Najib-ur-Rehman! What is the material of the clothes I am wearing?" I humbly replied, "Hazoor it is Karandi fabric." He lovingly said, "Dear Najib-ur-Rehman! You have gifted me clothes of every colour and quality and you have done it truly from your heart. Allah has inscribed a great destiny on your forehead." Meanwhile, Dr. Fateh Mohammad arrived and got angry with me for delaying the operation, as it could be harmful for Sultan Mohammad Asghar Ali. I replied, "Since Muharram is commencing tomorrow, Hazrat Sahib has to be present at the shrine of Sultan Abdul Aziz as a lot of people come to meet him during Muharram. Please you give us his medical reports, we shall visit you again after Muharram." Meanwhile, the luggage had come from Daroghawala, so Sultan Mohammad Asghar Ali left for the shrine of Sultan Abdul Aziz, Garh Maharaja *(Jhang, Pakistan).*

USE OF FRAGRANCE

Like Prophet Mohammad, he appreciated pleasant fragrance a lot and despised bad smell. He used to take bath daily and wear perfume. He used high quality perfumes.

HIS DIET

He used to arrange a lavish and grand langer for the poor but his own diet was very less and simple. Usually, he liked to eat simple food but while attending the feasts given by the devotees he also had lavish food presented by them.

HIS PRAYERS

He was much devoted towards prayers. He always remained in ablution. He used to perform tayammum[108] when ill. He regularly used to say his five time prayers and do the zikr and tasawur of Ism-e-Allah Zaat. He performed his daily round of recitals usually after Fajr *(morning)* and Maghrib *(evening)* prayers in solitude. He always remained in the state of meditation and Divine observation.

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[108] A dry ablution when water is not available.

RELIGIOUS SCHOOL OF THOUGHT AND ORDER OF FAQR

RELIGIOUS SCHOOL OF THOUGHT

Sultan Mohammad Asghar Ali was the follower of Hazrat Imam Abu Hanifa in Islamic law i.e. he belonged to the Hanafi school of thought. He considered that all the four Islamic schools of thought are true and it is compulsory to follow any one school of thought exactly according to its spirit because the level at which all the four Imams, Hazrat Imam Abu Hanifa, Hazrat Imam Shafii, Hazrat Imam Maalik and Hazrat Imam Ahmed Bin Hanbal have reached regarding the interpretation of Islamic law, no one else can ever reach there. He used to say that a very big disorder has crept in Islam that any depraved theologian or his group, apparently adopt any one of the four Imams' school of thought but blend his own views and teachings in it. Hence, creates a new sect. Such wrongly innovated sects are the main reason behind the division of the ummah which has given birth to anarchy among the Muslims. May Allah keep the Muslim ummah safe from the misinterpretations of such people who create differences in the ummah.

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ORDER OF FAQR

His order of Faqr was Sarwari Qadri. The Sarwari Qadri lineage reaches Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali in the following order:

1. **Prophet Mohammad**
2. **Hazrat Ali bin Abu Talib**
3. Hazrat Khawaja Hassan of Basra
4. Hazrat Shaikh Habib Ajmi
5. Hazrat Shaikh Daud Tai

6. Hazrat Shaikh Maroof Karkhi
7. Hazrat Shaikh Sir'ri Saqti
8. Hazrat Shaikh Junaid Baghdadi
9. Hazrat Shaikh Jafar Abu Bakr Shibli
10. Hazrat Shaikh Abdul Aziz Bin Hars Bin Asad Tamimi
11. Hazrat Shaikh Abu-al-Fazal Abdul Wahid Tamimi
12. Hazrat Shaikh Mohammad Yousaf Abu-al-Farrah Turtoosi
13. Hazrat Shaikh Abu-al-Hassan Ali Bin Mohammad Qureshi Hankari
14. Hazrat Abu Saeed Mubarak Makhzoomi
15. **Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani**
16. Hazrat Shaikh Tajuddin Abu Bakr Syed Abdul Razzaq Jilani
17. Hazrat Shaikh Syed Abdul Jabbar
18. Hazrat Shaikh Syed Mohammad Sadiq Yahya
19. Hazrat Shaikh Syed Najmuddin Burhan Puri
20. Hazrat Shaikh Syed Abdul Fattah
21. Hazrat Shaikh Syed Abdul Sattar
22. Hazrat Shaikh Syed Abdul Baqqa
23. Hazrat Shaikh Syed Abdul Jaleel
24. Hazrat Shaikh Syed Abdul Rehman Jilani Dehlvi
25. **Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo**
26. Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani
27. Sultan-ul-Sabireen Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah Hashmi Qureshi
28. Shahbaz-e-Arifaan Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah Kazmi Al-Mash'hadi
29. Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz
30. Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali

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Sultan Bahoo says about the Sarwari Qadri Murshid:

- The Sarwari Qadri Murshid is a complete and perfect collection of every kind of knowledge. He is the most comprehensive book inwardly as well as outwardly which has the status of "Book of all the books" for the seekers of Allah, reading which, the seeker annihilates in Allah with such a grace that there remains no veil between him and Allah. The seeker who reads this book *(countenance of Sarwari Qadri spiritual guide)* with complete faith, sincerity and purity of heart reaches his destination very soon. **(Kaleed-ul-Tauheed Kalan)**

I was blessed with the expertise of reading the sacred face of my Murshid Sultan Mohammad Asghar Ali. I never consulted him verbally about anything. Whenever I faced any difficulty in the way of Faqr or wanted a solution of a problem or found it hard to understand something in particular, I used to sit in my Murshid's assembly and engross myself in reading his face. Before he left the gathering, the solution of that problem and the way of doing things became clear to me.

Only once did I misread his face and that was near the time of his death. Since the beginning of 2003, I had been having the nightmares of his death and funeral prayers that worried me extremely. An upheaval was created in my innerself but I could not share that situation with anyone. At the outset of March or April, Sultan Mohammad Asghar Ali visited Lahore and went straight to Daroghawala. In order to prepare gold Ism-e-Allah Zaat, I had made various sketches to show him for his approval. I presented them before him, he liked one of them and then passed it over to Saad Ameer Khan Niazi for his opinion. Mr. Niazi also liked it after observing it carefully. Then, Sultan Mohammad Asghar Ali focused his eyes on me but apparently said to Saad Ameer Khan Niazi, "Who knows how much life I have, so to spread the beneficence of Ism-e-Allah Zaat we must take a tour around the whole country with a wagon full of boxes containing

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the gold Ism-e-Allah Zaat." He then exhorted, "Inshallah I have a long life ahead." While expressing this, he cast such a look at me which removed all the tension and anxiety from my heart. Hence, during his journey to death I remained entirely unsuccessful in reading his sacred face. A Sarwari Qadri spiritual guide has also got the expertise of hiding the true expressions of his face.

MYSTIC SCHOOL OF THOUGHT

There are two famous schools of thought that prevail among the Sufi Saints about marifat *(the Divine knowledge)*:

1. ہمہ اوست Hama Oast *(All Divine light)* or Wahdat-al-Wajood *(Oneness of Existence)*
2. ہمہ از اوست Hama uz Oast *(Everything is created from the Divine light)* or Wahdat-al-Shahood *(Everything is the witness of Divine Oneness)*

His school of thought was the same as Sultan Bahoo's, which excells these two i.e. ہمہ اوست در مغز و پوست "Hama Oast dar Maghaz-o-Post" meaning: "Only the Divine Essence is manifested in the outward and inward of each and everything." He used to say:

- The theory of Hama Oast or 'Wahdat-al-Shahood' is an absolutely wrong theory that has been prevailing in the Sufi world. Its supporters say that the universe and all the creation are the shadow *(Zil)* of Allah. Well! When Allah has not made the shadow of His beloved Prophet Muhammad then how is it possible that the Essence Himself has shadow? Suppose, we accept this theory, but then the words of Allah لَمْ يَلِدْ ۙ وَ لَمْ يُوْلَدْ *(meaning: "He begetteth not nor is He begotten.")* are contradicted which is altogether infidelity. In fact, marifat of Allah is of two kinds: one is "marifat of the Divine attributes" and second is "marifat of the Divine Essence". The marifat of Divine attributes belongs to multiplicity *(because the attributes are multiple)* while the

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marifat of Divine Essence belongs to Oneness *(because the Essence is One)*. Marifat of Divine attributes belongs to the realm of creation and marifat of the Essence belongs to the realm of Divine commandment. Marifat of Divine attributes belongs to slavehood while marifat of Divine Essence belongs to Lordship. Marifat of Divine attributes gives inclination of the creation and control over it, while marifat of Divine Essence gives the engrossment in witnessing the Essence *(the station of annihilation in Allah)*. The sources of marifat of Divine attributes are hard mystic exercises, invocation, meditation, forty days seclusion and the physical and verbal ascetic discipline. The source of marifat of Divine Essence is only the tasawur of Ism-e-Allah Zaat. The final station of marifat of Divine attributes is mutual dialogue with Allah at Sidra-tul-Muntiha *(the last boundary of creature)* and studying the guarded Tablet but the initial waystation of marifat of the Divine Essence is the absorption in witnessing the Divine Essence and the eternal presence in the holy assembly of Prophet Mohammad. The knower having the marifat of Divine attributes is the man of hard mystic exercises but the knower having marifat of the Divine Essence is the man of Divine secret. The man of hard mystic exercises possesses spiritual levels while the man of Divine secret possesses the Essence. The possessor of levels is deprived of the vision of Allah while the first waystation of the possessor of the Divine secret is the vision of Allah and his final station is Fana Fillah Baqa Billah. Though, the knower having marifat of Divine attributes can read the guarded Tablet but he remains deprived of the vision of Allah, because the vision of Allah is impossible through the path of hard mystic exercises. Without having the vision of Allah, it is just impossible to reach the stations of Fana *(annihilation)* and Baqa *(immortality)*. The person who has not himself become an embodiment of Oneness after crossing

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the station of annihilation in the Divine Essence, how can he witness Oneness of the Essence in everything? The possessor of levels is himself involved in duality and multiplicity, therefore he can talk only about diversity, he can see only diversity not Oneness. Since, multiplicity is the manifestation of Divine light of Essence, so what can the possessor of levels say except Hama uz Oast *(everything is created from Divine light)*? Every person talks according to his level.

Besides, these theories neither belong to shariah *(the Islamic law)* nor to apparent knowledge, rather belong to the mystic knowledge of Allah that is gained directly from Allah after His observation. Certainly! There is no room for any lapse in the knowledge gained directly from Allah. As long as, a person is stuck in observing the stations of diverse creation, he remains imperfect and cannot be absorbed in Oneness of the Divine Essence getting out of duality and multiplicity. Without being immersed in the ocean of Divine Unity, the seeker remains unaccomplished. Unity means that a seeker of Allah sees nothing except the Divine Essence in outward as well as his inward. If a seeker of Allah sees anything other than Allah, he is in darkness rather than in the Divine light of Oneness.

What is Divine light and what is darkness? There are four stations of darkness i.e. station of pre-eternity, the station of eternal end, the station of the world and that of the hereafter. Though, all these four stations have the luster and brightness of life but the true knower of Allah *(Arif)* is the one who renounces the pleasures of all these four stations and annihilates in the Essence after crossing even the station of pleasure of the vision of Allah. It is obvious that when a seeker of Allah is observing any of these four stations, he is in duality and multiplicity which is darkness, therefore he is an imperfect seeker.

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Since both the theories do not belong to the masses or the theologians of shariah, so it is better for them to abstain from any discussion about these theories, as it is not their right. This issue only belongs to the Sufi Saints, Arifs and Faqeers who have reached its essence. Only a true seeker of Allah can understand this theory and judge his spiritual status according to it. If he has not reached at the level of witnessing ہمہ اوست در مغز و پوست *(Hama Oast Dar Maghz-o-Post, meaning: Only the Divine Essence (ھُو Hoo) is manifested in the inward and outward of everything*) it means he is imperfect and is still away from Oneness of the Essence."[109]

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[109] Sultan Mohammad Asghar Ali used to talk in his mother tongue Saraiki. The writer Sultan Mohammad Najib-ur-Rehman has converted his conversation in Urdu in his book *Mujtaba Akhir Zamani* which is translated in English here. We have tried to maintain the true spirit of his words. The duty of the disciples of the perfect spiritual guide is to preserve his teachings and sayings which are named as Malfoozat *(sayings of Saints).* Unfortunately, some people have published the sayings and words of Sultan Mohammad Asghar Ali by their own names in their books and in the Urdu translations of Sultan Bahoo's books. May Allah save us. **(Translator)**

LOVE FOR HORSES

Sultan Mohammad Asghar Ali had a collection of handsome horses. The number of horses was almost hundred at the time of his death. Some esoterically blind people objected on his love for horses and the money he spent on their care. Perhaps some of them thought that just like the conventional pirs[110] keep horses for betting on horse racing, God forbids! Sultan Mohammad Asghar Ali also kept horses for the same purpose. The truth is that he never involved himself in such petty affairs nor his horses ever participated in bet racing. His horses used to take part only in sports like tent pegging, tilting or jousting.

Sultan Mohammad Asghar Ali was a great horse rider and lancer. The names of his favourite horses were Nagina, Kabootra, Atlas and Shahbaz. He looked after them with much affection. He often praised the horses of Sheyen breed. He used to hold the tent pegging competitions in Ochali Soon Sakesar Valley. The winners of different competitions were awarded cups. The aim of holding such functions will be discussed in the end of this section.

It must be remembered that in earlier times only horses were used for travelling. The use of cars became common in the present age. The Saints have always been using horses for travelling purposes. Syed Mohammad Bahadur Ali Shah and Sultan Mohammad Abdul Aziz used to ride horses for preaching journeys. Sultan Mohammad Asghar Ali also travelled by horse for his two annual journeys. He continued these two annual journeys till the last year of his life *(the detail of these journeys has been given in the topic 'Routine traveling to spread the beneficence of Ism-e-Allah Zaat)."*

[110] Conventional pirs are the so called spiritual mentors who have nothing to do with spiritualism. They are either the sons of any true Saint or his shrine superiors or just fake claimants of spirituality.

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Horse is a sacred animal. Its use is the Sunnah[111] of the Holy Prophet. We will discuss this fact in the light of the Quran, Hadith and the sayings of Saints.

THE GRANDEUR OF HORSES MENTIONED IN THE HOLY QURAN

In the Quran, Allah has sworn on horses:

- Meaning: Swear on the horses who gallop and a sound is uttered from within their breasts, when their hooves fall on rocks, sparks raise from them. **(Al-Adiyat 1-4)**

An incident of Prophet Suleman *(Solomon)* about his love for horses is described in The Holy Quran:

- Meaning: "And we blessed Dawood *(David)* with *(a son)* Suleman. How excellent a slave was he! Excessively returning to his Lord. At the time of the third part of the day *(i.e. evening)*, highly tamed swift horses were presented to him *(Suleman)*. If they were stopped, they would stand on three legs putting the edge of fourth hoof on ground, if made them to gallop they would be swift like air. Then he *(Suleman)* said that he liked the love of these horses for the remembrance of his Lord. Then they were ordered to run so far that they hid behind the veils of sight *(went too far)*. Then he ordered to bring them back to him and when brought back he began to pat them with love on their necks and calves." **(Surah Sad 30-33)**

Imam Fakharuddin Razi writes in the exegesis of this verse that it was legitimate to keep or raise horses in shariah of Prophet Suleman like the Mohammadan shariah. One day, some horses were brought before him. He ordered for their race. The field where the race was taking place was vast and round in which the

[111] Sacred ways of the Holy Prophet

horses were surpassing each other. The race continued till the sun set. After that, he said to the riders, "Bring the horses before me." When the horses were brought before him, he caressed them on their calves and manes and put their ropes around their necks with his own hand.[112]

In *Futuhat-al-Makkiyyah* it is written about this incident:

- He would pat their necks and calves affectionately as these horses were the blessing of Allah. **(Futuhat-al-Makkiyyah)**

In *Tafseer Rooh-ul-Bayan* it is written on page 365 chap 23:

- Hazrat Ali said that these horses were presented to Prophet Suleman for Jahad and he became involved in analyzing them so much that the sun set and the time of Asr *(afternoon prayer)* passed. On the will of Allah he ordered the angels to return the sun so that he could offer his prayer of Asr.

SIGNIFICANCE OF HORSES IN HADITHS

- It is the tradition of Hazrat Jabir Bin Abdullah that the Holy Prophet said, "Betterment and benefit have been inscribed on the foreheads of horses till the Doomsday, hence pat on their foreheads and pray for increase in their number. Put them a rope but do not use the gut rope. **(Musnad Ahmad)**
- Hazrat Jabir said, "I saw that the Holy Prophet was caressing the forehead of a horse with his sacred fingers while telling that the betterment has been endowed in the foreheads of horses till the Day of Judgment. **(Muslim)**
- Hazrat Abu Huraira narrated the Holy Prophet's sacred saying that the person who fastens *(keeps)* a horse *(in his house)*, Allah puts an extra reward in his pair of scales on the

[112] Tafseer Rooh-ul-Bayan Chapter 23 page 364. Translated by Mohammad Faiz Ahmad Awaisi

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Doomsday equal to the weight of fodder, dung *(waste)* and urine of that horse. **(Bukhari Sharif)**

- Hazrat Zaid Bin Sabit stated that Prophet Mohammad said that the person who tied a horse in the way of Allah *(i.e. kept it for the consent of Allah)*, that horse will become the source of his salvation from hell. **(Ibn 'Asakir)**
- The Holy Prophet said that the person who intended to keep or foster horses with a sincere heart, will be awarded the status of a martyr. **(zikr Abu Ubeida fi Kitab Injeel-o-Tomursal)**
- Abu Kabsa al-Anmari stated that Prophet Mohammad said, "Betterment has been kept in the foreheads of the horses and the horse keepers are helped *(by Allah).* The hand that spends on a horse is like the hand which gives charity generously." **(Abu Iwana, Ibn-e-Haban Al Mustadrak, Sahih-ul-Asnad)**
- Hazrat Abu Huraira stated that Prophet Mohammad expressed, "Betterment has been placed on the foreheads of horses till the Final Day and the person who spends on horses is like the one who gives charity with full hands." **(Mawarid Al-Zulmaan)**
- Hazrat Mua'aqal Bin Yassar said that Prophet Mohammad loved the horses most of all after his wives. **(Nisai Shareef)**
- Hazrat Salman Farsi narrated that the Holy Prophet said, "The person who can tie *(keep)* a horse, it is must for Him to tie one." **(Ibn 'Asakir)**
- Prophet Muhammad expressed, "The devil does not enter the house which has a horse of good breed." **(Majma al-Zawa'id)**

PRAYING OF HORSES

Hazrat Abu Zar narrated the saying of the Holy Prophet that every Arabic horse is allowed to utter some words of prayer early in the morning. *(That horse prays)* "O' Allah! You have

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granted me to a human being, please make me the most beloved to him and his family." **(Musnad Ahmad, Nisai Shareef, Mustadrak Sahee-ul-Asnaad)**

It is related that a man told Abdullah bin Mubarik about his problem that stones fell in his house. Abdullah bin Mubarik told him the remedy, "Tie an Arabic horse in your house." That man kept a horse and the stones stopped falling. He asked Abdullah bin Mubarik, "How did you propose that remedy." He read the verse no. 60 of Surah Anfal:

۞ وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَعَدُوَّكُمْ وَاٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ؕ (الانفال۔60)

Meaning: "And, *(O Muslims)*! Muster up as much defense strength as you can *(in the form of weapons and equipments of war)* and *(also formations)* of war horses to combat them. Cause fear with this *(readiness)* amongst the enemy of Allah and your enemy, and also those besides them whose *(secret enmity)* you know not; Allah knows them." **(Al-Anfal-60)**

After reading this verse Abdullah bin Mubarik added that in this verse وَاٰخَرِيْنَ مِنْ دُوْنِهِمْ *(those besides them)* refer to Jinnees.

THE HORSES OF PROPHET MOHAMMAD

Prophet Mohammad had many horses, their description is given below:

1. Alsakb *(The swift)*: It was a red and black horse with white forehead and had a white line on its left foot. Ibn-e-Taseer said that its colour was black. It was Holy Prophet's very first horse. He bought it from a Bedouin at the cost of ten ounce silver and rode it for the first time in the battle of Ohad. That day the Muslims had no third horse except Hazrat Abu Berda's and Alsakb.

2. Al-Murtajiz *(Martial song reciter):* Its name was due to its beautiful neigh which sounded like the recitation of a poem. It was black and white. Some people say that it was a pedigree horse.
3. Al-Lahif *(The Embracer)*: This name was because of its long tail which was so long that it spread on the ground. It was presented to the Holy Prophet either by Rabia bin Abu Al-Bara or Ferda bin Umroo al-Jazami.
4. Al-Lizaz *(The sticking one)*: It was named so because it reached and stuck to its destination in no time due to its swiftness. It was gifted to the Holy Prophet by Maqouqas.
5. Al-Zarib *(Rock, Hill):* It was a giant size strong horse. Ferda bin Umroo gifted it.
6. Al-Ward *(Orangish red):* It was gifted by Hazrat Tamim Dari to the Holy Prophet and he granted it to Hazrat Umer Bin Khitab. Its name represented its colour.
7. Sabha *(The swimmer)*: This name was given to it because of its swiftness, elegance and calm glide.

Hafiz Sharifuddin Aldamiyati said that all the scholars of Hadith agree that the Holy Prophet had the above mentioned seven horses. He mostly used to ride Alsakb.

SIGNIFICANCE OF SERVING AND HONOURING HORSES

Hazrat Umar bin Abdul Aziz said that he received this saying of Prophet Muhammad, "The person who will serve his Arabic horse, Allah will honour him and who will disgrace it, Allah will also disgrace him." **(zikr Abu Abeida Muammar bin Al Musni Fi Kitab al-Khail)**

- Rooh bin Zanba said, "I visited Hazrat Tamim Dari and saw that he was cleaning barley for his horse. His family was also there. I asked him, "Can't any of your family members

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do this job for you"? He replied, "Of course they can! But I have heard from Prophet Mohammad that whoever will clean barley for his horse and hang it *(in its eating pouch)*, Allah would grant him reward for each grain". **(Shuab-ul-Iman, Bayhaqi)**

- Hazrat Ayesha expressed, "One morning, I saw that the Holy Prophet was cleaning the face of his horse with his cloth. I asked, "Oh Messenger of Allah! Why are you cleaning its face with your own cloth?" He replied, "You do not know what angel Jibrael told me about this horse last night." Hazrat Ayesha then requested for taking up the responsibility of feeding that horse. Prophet Mohammad answered, "Do you want to have all the reward! Jibrael told me that Allah grants me reward for each grain *(of its fodder)*." **(Shifa al-Sudur)**
- Hazrat Abu Qatada said that the Holy Prophet expressed, "The best of all the horses is the black one provided its forehead and lips are white. Second best is the horse whose forehead, hands and feet are white but its right part is not white. After the black horse, the nicest is the reddish brown horse according to the same pattern *(i.e. whiteness on its forehead, lips, hands and feet)*." **(Ibn-e-Majah, Al Mustadrak)**
- Hazrat Aqba Bin Amir narrated that Prophet Mohammad said, "If you have to go on Jahad then you should buy a horse with white feet or a horse with whiteness on its left foot. No doubt, you would find the booty and will remain in peace". **(Majma al-Zawa'id, Al Mustadrak)**
- There is a tradition that Prophet Mohammad said, "When you see the horses of a nation with raised heads and neighing more, know that it will win the war and when you find the horses of a nation with bent heads, neighing less and moving tails, know that it will be defeated". **(Shifa al-Sudur)**

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SIGNIFICANCE OF HORSE SPORTS

It is related in many books of Hadith that the Holy Prophet mostly liked the games played on horseback like tent pegging, spear throwing, horse archery etc. Several traditions narrate that he was the best horse rider and spear thrower and used to participate in horse riding competitions.

Hazrat Ibn-e-Umer related that Prophet Mohammad said, "My livelihood is kept under the shadow of my spear and whoever will oppose my shariah, will be humiliated. **(Sahih Bukhari)**

FONDNESS OF HORSES AMONG THE SACRED COMPANIONS

It is proved from many Hadiths and traditions that all the sacred Companions of the Holy Prophet kept horses. They loved and served their horses.

FONDNESS OF HORSES AMONG THE SAINTS

1. Ghaus-ul-Azam Shaikh Abdul Qadir Jilani had a number of horses in his stable and it is related that their anklets were made of gold. Syed Abdul Qadir Arbali writes in his book '*Tafrih al Khatir fi Manaqib Shaikh Syedna Abdul Qadir Jilani*':

❖ In Baghdad, a man visited his *(Shaikh Abdul Qadir's)* stable in which forty high breed horses with silk fringes put on them were tied with gold and silver pegs. **(Section-55)**

2. It is famous that Hazrat Bahauddin Zakariya used to ride his horses placing gold stirrup on them.
3. Hazrat Khawaja Ghulam Fareed also liked to keep horses and used to ride them. According to a tradition, he had forty horses.

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SULTAN BAHOO'S LOVE FOR HORSES

Hazrat Sultan Bahoo was also fond of horses. According to some traditions, Prophet Mohammad granted him a pair of horses. The breed of those horses still exists.

Now it has become quite clear that by keeping horses, Sultan Mohammad Asghar Ali had been honoring the Sunnah of the Holy Prophet, his sacred Companions and the sacred Saints. He had almost hundred horses. Each one was worth watching. People came from far off places to see them.

Sultan Mohammad Asghar Ali was an expert rider and a tent pegger. Under his patronship trained tent peggers, lancers and horse riders used to take part in tent pegging competitions held nationwide as well as internationally. Among his horses, one had "Ism-e-Mohammad" (مُحَمَّدٌ) inscribed on his neck. According to the Sunnah of Holy Prophet he used to hold the competitions of horse riding and tent pegging in which thousands of horses and horse riders participated from all over the country. The purpose of holding such programs was not trivial, rather was to spread the beneficence of Faqr in a different way. Such competitions were in fact held to gather and cleanse the innerselves of those people who could not attend the religious programs. I observed that the people who did not attend the celebrations of milad but took part in the competitions of tent pegging, gradually started to participate in the celebrations of milad also. Hence, some of them became the travelers of the path of Faqr.

Sultan Mohammad Asghar Ali put the foundation of "Mohammadia Haideria Sultania Awan Club" to unite different teams of tent pegging and continue such competitions and programs. Under the flag of that club, not only the mutual competitions of tent pegging were held among different teams but these teams also took part in various contests held country wide. He was the head of this club. As already clarified, his

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purpose of arranging and attending these functions was only to spread the beneficence of Faqr.[113]

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[113] This article of Sultan Mohammad Najib-ur-Rehman was published in monthly Mirat-ul-Arifeen Lahore, July 2003 issue which has been included in *Mujtaba Akhir Zamani (English version "The spiritual guides of Sarwari Qadri Order")* as well as in this book with a little changes. In '*Sahib-e-Lolaak*' Tariq Ismail has copied the same essay with some alterations. **(Translator)**

FAMILY

Sultan Mohammad Asghar Ali married twice.

FIRST MARRIAGE

Sultan Mohammad Asghar Ali first married to a woman belonging to his family in 1979. The couple had three sons and two daughters.

1. SAHIBZADA[114] SULTAN MOHAMMAD ALI

He is the eldest son of Sultan Mohammad Asghar Ali. He was born on Wednesday, April 22, 1981 *(Jamadi-us-Sani 18, 1401 H)* at the shrine of Sultan Mohammad Abdul Aziz[115] which is near the shrine of Sultan Bahoo in Garh Maharaja, Tehsil Shorkot, District Jhang, Pakistan. He got his religious education from Ustad-ul-Ulemma[116] Maulana Manzoor Ahmad[117] who was the principal of Shams-ul-Madaris Jandawala, District Bhakkar. On December 7, 1998[118], Sultan Mohammad Ali took bayat of piety and repentance at the sacred hand of Sultan Mohammad Asghar Ali. Then, on April 14, 2003, Sultan Mohammad Asghar Ali again took bayat from him and granted him khilafat *(outward succession)* at the shrine of Sultan Bahoo. Sultan Mohammad Asghar Ali also appointed him as the superior of the shrine of Sultan Mohammad Abdul Aziz.

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[114] Son of a Saint
[115] Sultan Mohammad Asghar Ali's residence was near the shrine of Sultan Abdul Aziz.
[116] Ustad-ul-Ulemma is the title for religious scholars.
[117] Maulana Manzoor Ahmed died on December 4, 2000.
[118] This bayat took place at the shrine of Sultan Syed Mohammad Bahadur Ali Shah.

2. SAHIBZADA SULTAN AHMED ALI

He is the middle son of Sultan Mohammad Asghar Ali. His birth took place at the shrine of Sultan Mohammad Abdul Aziz on Wednesday, August 25, 1982 *(Ziqa'ad 6, 1402 H)*. He got his religious education alongwith his elder brother Sultan Mohammad Ali from Maulana Manzoor Ahmad. He took his bayat of piety and repentance alongwith his brother Sultan Mohammad Ali at the hand of Sultan Mohammad Asghar Ali on December 7, 1998 *(Shaban 17, 1419 H)*. He was made sahib-e-majaz *(the person who is allowed to grant permission for recitals)* by Sultan Mohammad Asghar Ali. After the death of Sultan Mohammad Asghar Ali, he took up the editorship of monthly Mirat-ul-Arifeen Lahore and the supervision of Maktaba Al-Arifeen *(Al-Arifeen Publications)* on August, 2004.

3. SAHIBZADA SULTAN MOHAMMAD BAHADUR AZIZ

He is the youngest son of Sultan Mohammad Asghar Ali. He was born at the shrine of Sultan Mohammad Abdul Aziz on Friday, December 25, 1992 *(Rajab 1, 1413 H)*. Sultan Mohammad Asghar Ali always kept Sultan Bahadur Aziz with him during his journeys. He is the only son who performed hajj in 2001 with Sultan Mohammad Asghar Ali. He was nine years old at that time. Sultan Mohammad Asghar Ali took bayat from him on December 7, 1998 at the shrine of Syed Mohammad Bahadur Ali Shah and made him the sahib-e-majaz.

4. Sultan Mohammad Asghar Ali also had two daughters from his first wife. The eldest one Sahibzadi Ainee Bibi was born in 1980. In 1999, she was married to Sultan Hafiz Fateh Mohammad who is the nephew of Sultan Mohammad Asghar

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Ali and the youngest son of his brother Sultan Safdar Ali. Ainee Bibi died in June, 2009.

5. His youngest daughter Sahibzadi Fatima Bibi was born in 1994. She was married in October, 2013 to Sultan Safdar Ali who is the younger son of Sultan Mohammad Asghar Ali's brother Sultan Mohammad Farooq.

SECOND MARRIAGE

In 1997, by the spiritual command of Prophet Mohammad, Sultan Mohammad Asghar Ali had his second marriage with Kausar Bibi who is a perfect Mystic and the Rabia Sani *(the second Rabia Basri regarding her piety)* of her time. She is the daughter of Haji Ameer Bakhsh *(late)* of Multan. She was thirty seven years old at the time of marriage.[119] The sole purpose of this marriage was to spread the teachings of Faqr among women. She performed this obligation with great diligence and worked hard to preach and promote Faqr and the Divine knowledge among women throughout Pakistan. She was the beloved of Sultan Mohammad Asghar Ali. She served him with sincerity and for the sake of Allah's love. She got Divine knowledge from him and then preached it among the women. Due to her preaching, thousands of women took bayat of piety and repentance at the sacred hand of Sultan Mohammad Asghar Ali. She trained hundreds of women preachers who spread the message of Faqr among women in the entire country. Sultan Mohammad Asghar Ali spent the entire period of his life from 1997 till his death, with her. She performed hajj in 2001 alongwith Sultan Mohammad Asghar Ali. He honoured me by relating myself as her brother in the field of Arafaat.

She has two daughters:

[119] According to her identity card, she was born in 1960.

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1. Sahibzadi Ayesha Bibi, born on Monday, October 12, 1998 *(Jamadi-ul-Sani 20, 1419 H)*.
2. Sahibzadi Khadija Bibi, born on Friday, March 10, 2000 *(Zilhaj 3, 1420 H)*.

May Allah highly bless the sacred family of Sultan Mohammad Asghar Ali, may they prosper and ever live happily. Amin

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KHALIFAHS AND SAHIB-E-MAJAZ

Before discussing about the khalifahs of Sultan Mohammad Asghar Ali, it is necessary to explain about the khilafat and sahib-e-majaz shortly.

KHILAFAT

The perfect and supreme spiritual guide who possesses the Divine light of guidance grants khilafat to many of his followers. The khilafat can be exoteric or esoteric. Through the exoteric khilafat, the system of khanqah is meant to be run after the death of the Murshid. Usually the shrine superiors are the possessors of exoteric khilafat. The disciples who are granted the esoteric khilafat are attributed with any specific attribute of the Murshid. The Murshid Kamil possesses the entire Divine attributes. He grants any one of his special attributes to the disciple with whose sincerity and hard work he is pleased and gives him khilafat to guide and help people under that attribute. Only the seekers of that specific attribute come to the khalifah or Murshid possessing that attribute. In mystic terminology, such khalifahs are called "khulfa[120]-e-asghar" or the junior successors. In Sarwari Qadri way, they are the Sahib-e-Ism[121] Murshid.

SAHIB-E-MAJAZ

In Sarwari Qadri order "sahib-e-majaz" is that disciple who is allowed by the Murshid to grant people the daily recitals, zikr and tasawur of Ism-e-Allah Zaat.

Hazrat Sakhi Sultan Mohammad Asghar Ali had one Khalifa-e-Akbar *(superior spiritual successor)* to whom he transferred

[120] Plural of khalifah
[121] Sahib-e-Ism Murshid is explained on page 56

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the Divine Trust of Faqr and by the Grace of Allah that humble slave is myself. Apart from that, he had six khulfa-e-asghar and three sahib-e-majaz. Their detail is given below:

KHALIFAHS

1. SAHIBZADA SULTAN MOHAMMAD ALI

Sahibzada Sultan Mohammad Ali is the elder son of Sultan Mohammad Asghar Ali. He took bayat of piety and repentance on the sacred hand of Sultan Mohammad Asghar Ali at the shrine of Sultan Bahadur Ali Shah on Monday December 7, 1998 *(Shaban 17, 1419 H)* at the age of seventeen years. Afterwards, Sultan Mohammad Asghar Ali took bayat of khilafat from him on Monday, April 14, 2003[122] *(Safar 11, 1424 H)* after the Asr *(afternoon)* prayer, at the shrine of Hazrat Sakhi Sultan Bahoo. Sultan Mohammad Asghar Ali let him sit at his right side and granted him khilafat as well as appointed him the superior of the shrine of Sultan Mohammad Abdul Aziz. He is distinguished among the khalifahs being the shrine superior.

2. SAHIBZADA SULTAN MOAZZAM ALI

Sultan Moazzam Ali is the youngest brother of Sultan Mohammad Asghar Ali. He took bayat from him on Monday, May 10, 1993 *(Ziqa'ad 19, 1413 H)* at the shrine of Sultan Syed Mohammad

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[122] In "*Sahib-e-Lolaak*" *(1st, 2nd, 3rd edition)* Tariq Ismail Sagar mentioned April 16, 2003 as the date of bayat, while it actually took place on April 14, 2003. Saad Ameer Khan Niazi endorsed it in his essay "Sultan-ul-Faqr ka andaz-e-tarbiyat" on page 21 of "monthly Mirat-ul-Arifeen Lahore", the December 2004 issue. In the same issue, Mohammad Rehmatullah Qadri also endorsed it in his essay "Basharaat-e-Zahoor Sultan-ul-Faqr" on page 41. Interesting thing is that this issue of monthly Mirat-ul-Arifeen was published under the editorship of Tariq Ismail Sagar. He had published the first edition of "*Sahib-e-Lolaak*" in April 2004 i.e. before the publication of this issue. That means both the essay writers did not consider the date written in "*Sahib-e-Lolaak*" correct. In March 2011, the fourth edition of "*Sahib-e-Lolaak*" was published in which the date was corrected as April 14, 2003.

Bahadur Ali Shah and granted him khilafat as well as allowed him to take bayat from people.

3. SAHIBZADA SULTAN MOHAMMAD SHARIF

On April 14, 2003 *(Safar 11, 1424 H)* Sultan Mohammad Asghar Ali took bayat from Sultan Mohammad Sharif alongwith his son Sultan Mohammad Ali. Sultan Mohammad Sharif is the son of Sultan Mohammad Asghar Ali's brother Sultan Safdar Ali.

Sultan Mohammad Asghar Ali let his son Sultan Mohammad Ali sit at his right side and his nephew Sultan Mohammad Sharif at his left and accepted their bayat simultaneously as well as granted them khilafat and the permission to take bayat from people.

4. SAHIBZADA SULTAN FATEH MOHAMMAD

He is the son in law of Sultan Mohammad Asghar Ali and the son of his elder brother Sultan Safdar Ali. Sultan Mohammad Asghar Ali took bayat from him and granted him khilafat at the shrine of Syed Mohammad Bahadur Ali Shah on Monday December 7, 1998 *(Shaban 17, 1419 H).*

5. SAHIBZADA SULTAN MOHAMMAD MAROOF

He is the elder son of Sultan Mohammad Asghar Ali's brother Sultan Mohammad Farooq. Sultan Mohammad Asghar Ali took bayat from him on Monday December 7, 1998 *(Shaban 17, 1419 H)* and granted him khilafat at the shrine of Syed Mohammad Bahadur Ali Shah. On this occasion, Sultan Mohammad Farooq was also present who died on July 17, 2000. Forty days after his death, Sultan Mohammad Asghar Ali declared Mohammad Maroof as the successor of Sultan Mohammad Farooq by tying a turban round his head.

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6. MIAN MOHAMMAD ZIAUDDIN

Sultan Mohammad Asghar Ali granted him khilafat on the urs[123] of Sultan Mohammad Abdul Aziz on Monday September 20, 1999 *(Jamadi-ul-Sani 9, 1420 H)* and allowed him to take bayat from others. He belonged to village Musa wali which is near Piplan in District Mianwali.

SAHIB-E-MAJAZ

1. SAHIBZADA SULTAN AHMED ALI

He is the middle son of Sultan Mohammad Asghar Ali. He made him sahib-e-majaz after taking bayat from him on December 7, 1998 *(Shaban 17, 1419 H)* at the shrine of Hazrat Sakhi Sultan Syed Mohammad Bahadur Ali Shah.

2. SAHIBZADA SULTAN MOHAMMAD BAHADUR AZIZ

He is the youngest son of Sultan Mohammad Asghar Ali. He took bayat from him on December 7, 1998 at the shrine of Syed Mohammad Bahadur Ali Shah and made him the sahib-e-majaz.

3. MOHAMMAD ILYAS

He belonged to Wanhar Chakwal. He was the person who announced the "Sultan-ul-Faqr" status of Sultan Mohammad Asghar Ali. He made him the sahib-e-majaz and allowed him to grant zikr and tasawur of Ism-e-Allah Zaat to the seekers of Allah. Mohammad Ilyas shifted to Samberyal *(Sialkot)* in the last days of his life. He died there on Ramazan 15, 1431 H *(August 26, 2010)* on Thursday and was buried in Samberyal.

[123] Ceremony held on the death anniversary of a Saint.

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SEARCH FOR THE SPIRITUAL CONFIDANT AND TRANSFERENCE OF THE DIVINE TRUST

Before discussing the transference of the Divine Trust of Faqr by Sultan Mohammad Asghar Ali, it is essential to discuss about this Trust.

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THE DIVINE TRUST

Syed Mohammad Zauqi has written in his book '*Sirr-e-Dilbaran*':

❖ The responsibility to take up the Divine Trust, which could be borne neither by the skies and the earth nor by the dwellers of the sky, yet man took it upon himself, is in fact the manifestation of the Divine Essence alongwith His names and attributes which is called "Ism-e-Allah Zaat". Ism-e-Allah Zaat is exactly the Divine Essence and in the human form It is the Insan-e-Kamil *(the Universal Divine Man)*. Allah says about this Trust:

۞ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ○ (الاحزاب۔72)

Meaning: Indeed, We offered Our Trust to the skies and the earth and the mountains but they declined to bear it and were afraid of it. But man bore it. Verily, he is cruel *(towards his nafs)* and ignorant *(about his status near Allah)*. **(Al-Ahzab-72) (Sirr-e-Dilbaran)**

Sultan Mohammad Asghar Ali said that in this verse "The Trust" refers to "Ism-e-Allah Zaat". What is Ism-e-Allah Zaat? Hazrat Sakhi Sultan Bahoo expressed:

اسمِ اَللّٰہُ بس گراں است بس عظیم
ایں حقیقت یافتہ نبی کریم

Meaning: Ism-e-Allah is the heaviest and the greatest Trust. Only the Holy Prophet knows its reality. **(Kaleed-ul-Tauheed Kalan)**

According to the Saints and perfect Mystics of Sarwari Qadri order, the Trust means "the legacy of Faqr of Prophet Mohammad." The heir of this legacy of Faqr is the possessor of the Divine Trust. The Holy Prophet is the owner of the treasure of Faqr and only he has the authority to grant it to his true spiritual heir who is capable to bear this Divine Trust. The true heir of this legacy is that specially chosen seeker of Allah who reaches the destination of Fana Fillah *(annihilation in Allah)* or Fana Fi Hoo *(annihilation in Hoo)* i.e. the Divine Oneness and becomes the "embodiment of Oneness". He is the Insan-e-Kamil and the accomplished Faqeer who is also appointed as the Shaikh and the perfect Murshid of the Sarwari Qadri order by the Holy Prophet.

Prophet Mohammad stated that:

❁ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰہ

Meaning: When Faqr is accomplished that is Allah.

The possessor of the Divine Trust is the true and perfect seeker who is annihilated in Faqr, annihilated in the Holy Prophet and annihilated in Hoo.

Hazrat Moeeduddin Jindi writes about Ism-e-Azam in the exegesis of Surah Fatiha in the first volume of "*Tafseer Rooh-ul-Bayan*":

- "It actually refers to the Insan-e-Kamil who exists in every era. He is the leading Saint of all the Saints. He possesses the Divine Trust and is the absolute representative of Allah. The "Ism-e-Azam" is actually the physical countenance of this perfect Saint *(the Universal Divine Man).*" **(page 41-Vol 1)**

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This means that he is the perfect manifestation of Allah. In his being, the Divine Essence is manifested alongwith all the Names and attributes. In other words, he is the seeker or the disciple who is the perfect and complete manifestation of the essence and all the attributes of his Murshid Kamil. His being is the same as the Murshid's because he is completely annihilated in his Murshid, and the Murshid is already annihilated in the Holy Prophet and Allah. He is only one in an era and usually appears at a new place according to the conditions prevailing in that era. In mystic terminology, he is called by the name of "Khalifa-e-Akbar" *(the superior spiritual successor)*.[124]

The seeker, to whom the Divine Trust is entrusted, is the chosen one since eternity. His inner self is perfectly pure and as clear as a mirror. Prophet Mohammad himself takes his bayat spiritually and entrusts him to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, who, after his primary spiritual training, hands him over to a perfect Murshid for completion of spiritual training and perfection in Faqr. The Murshid takes his various exoteric and esoteric tests and trials. Just like impure gold is turned into pure and exquisite gold after burning in a kiln, similarly this seeker of Allah becomes eligible for entrusting the Divine Trust after passing through all the trials successfully due to his unprecedented veracity, sincere intentions, intense love, loyalty, sacrifice and by the Grace of Allah. His true love and selfless services for his Murshid makes him the beloved of the Murshid and Allah. He becomes the spiritual confidant of his Murshid who reveals all the hidden Divine secrets upon him. The transference of the Divine Trust is also a secret between the lover and the beloved, which occurs silently and secretly. For instance, Sultan Mohammad Abdul Aziz put his own turban on the head of his elder son Sultan Safdar Ali in front of everyone, apparently granting him his succession but the Divine Trust was transferred to Sultan

[124] "Transference of the Divine Trust of Faqr" has been discussed in detail on page 44-57.

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Mohammad Asghar Ali secretly and inwardly فَهِمَ مَنْ فَهِمَ meaning: One who understands, will understand.

Allama Iqbal expresses it in this way:

پرورش پاتا ہے تقلید کی تاریکی میں ہے مگر اس کی طبیعت کا تقاضا تخلیق
اس کا اندازِ نظر اپنے زمانے سے جدا اس کے احوال سے محرم نہیں پیرانِ طریق

Meaning: He *(the Universal Divine Man who is the heir of the Divine Trust)* is brought up and trained secretly and inwardly. Although, he reaches the highest spiritual station by following his Murshid completely, but his nature is so innovative that his style and vision are entirely different from the conventional manners of his age. The common Mystics and Saints are completely unaware of his inward states and highest spiritual status.

Just as every seeker of Allah is in search of the Murshid Kamil to get the Divine knowledge from him, similarly every Murshid Kamil Akmal remains in search of his spiritual confidant to whom he could transfer the Divine Trust of Faqr and hence fulfill his final obligation.

Sultan Bahoo remained in search of such a capable seeker throughout his life. In "*Noor-ul-Huda Kalan*" he writes:

- For years, I have been searching the true seekers of Allah but could not find such a highly courageous and determined seeker who truly deserved the Divine persuasion and to whom I could transfer the infinite wealth and blessings of extrinsic and intrinsic treasures of the Divine knowledge of Oneness. Thus, fulfill my obligation of paying the charity of Divine benedictions and get absolved of the right of Allah."
  (Chapter Sharah Faqr-e-Mohammadi)

In the same book he writes:

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درطلب طالب بہ طلبم سالہا سال
کس نہ یابم طالبے لائق لقاء

Meaning: For years, I have been searching for a true seeker who deserves the vision and union of Allah but alas! I could not find the one.

He writes in *Ameer-ul-Kaunain*:

❖ I had been looking for a Murshid for thirty years and now I have been searching a true seeker for thirty years whom I could elevate to the extreme spiritual level where I am *(i.e. to whom I could transfer the Divine Trust)* but I could not find such a seeker.

He expresses in Punjabi couplets:

دل دا محرم کوئی نہ ملیا، جو ملیا سو غرضی ھُو

Meaning: I could not find any true seeker of Allah who deserved to be my spiritual confidant. Whoever came to me, wanted to fulfill his worldly desires.

There is a fixed rule for transferring the Divine Trust which Maulana Rumi describes in the third volume of his Mathnavi:

❖ "Allah bestows His Trust upon the heart of such a person who is not very popular."

The spiritual guides of Sarwari Qadri order always stay away from fame. Except the seekers of Allah, nobody knows them neither their shrines are famous like the shrines of spiritual guides of other orders. These people are according to this Qudsi Hadith:

۞ اِنَّ اَوْلِیَآئِیْ تَحْتَ قَبَآئِیْ لَا یَعْرِفُھُمْ غَیْرِیْ ط

Meaning: Some of My Saints remain concealed beneath My robe. No one knows them except Me.

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Hazrat Abdullah Bin Umer related that the Holy Prophet said:

- Among all the men of Allah, the dearest to Him are those who are pious but hidden. If they disappear, nobody can find them and if they give witness, no one can recognize them. They are the fountain heads of righteousness and the enlightened sources of knowledge. **(Tibrani, Hakim)**

Faqr means the same as said by Sultan Bahoo:

"ہوویں سونا سداویں سکہ ھُو"

Meaning: Hide your glitter. Show yourself as a metallic coin in spite of being the gold.

The Divine Trust is transferred only to such a seeker who is not famous and prefers to stay unknown because the desire of popularity and fame is the biggest hurdle in the way of Faqr. Sultan Bahoo did not find any such seeker in his life to whom the Divine Trust could be transferred. Hence, he left this mortal world without transferring it to anyone. Then, from the sacred court of Prophet Mohammad, Syed Mohammad Abdullah Shah was sent after approximately one hundred and thirty nine years *(on Monday, Rabi-ul-Awwal 12, 1241 H i.e. October 24, 1825)* to whom Sultan Bahoo transferred the Divine Trust of Faqr. Then it was decided in the holy assembly of Prophet Mohammad that from Syed Mohammad Abdullah Shah the Trust would be transferred to Pir Mohammad Abdul Ghafoor Shah who would further transfer it to Sultan Pir Syed Mohammad Bahadur Ali Shah. He would transfer this Trust to Sultan Mohammad Abdul Aziz who would grant it to Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali. Faqr would be perfected and accomplished on him, and then it would return to the authority of Faqr the Holy Prophet. Then, the Divine Trust would be transferred once again from the court of Prophet Mohammad on the same pattern as it was transferred to Hazrat Abdullah Shah from Hazrat Sultan Bahoo.

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Sultan Mohammad Asghar Ali was on the footstep of Hazrat Sakhi Sultan Bahoo so after him the Divine Trust returned again to Prophet Mohammad. It is also proved by the fact that like Sultan Bahoo, Sultan Mohammad Asghar Ali had also been searching his spiritual confidant and the perfect seeker of Allah for twenty years *(April 1981-2001)* to whom he could transfer the Divine Trust and get absolved of his responsibility. For this purpose, he worked extremely hard on the spiritual training of all his disciples.

On April 13, 1981, he ascended the throne of spiritual guidance and persuasion. To spread the teachings of Faqr and invite the seekers of Allah towards spiritual elevation after purgation of soul, he set the foundation of Islahi Jamat on February 27, 1989. Till 1994 he diligently enlightened the polluted hearts of the people with the Divine light through the teachings of Faqr. Then, he started presenting the selected seekers in the court of Prophet Mohammad in the following order:

- After fourteen years of hard work upon the spiritual training of the seekers of Allah, Sultan Mohammad Asghar Ali went for his first umrah alongwith his family members and some selected seekers of Allah on the Ramazan 20, 1415 H *(February 20 till March 3, 1995)*. He reached Madina from Makkah after performing umrah and presented those selected seekers in the Holy Prophet's court for selection but all of them had worldly desires and appeals instead of the love for Allah. So nobody was approved by the Holy Prophet. This was a major setback for Sultan Mohammad Asghar Ali which made him suffer from various diseases like diabetes and hypertension etc.
- After a year, he again went to perform umrah with selected disciples and seekers of Allah on Ramazan 20, 1416 H *(February 10 till March 2, 1996)*. Like before, he reached Madina after offering his umrah and presented the selected

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seekers in the holy assembly of Prophet Mohammad. However, nobody among them could achieve the merit set by the Holy Prophet.

- Sultan Mohammad Asghar Ali again blessed the selected seekers of Allah with spiritual education and training for a whole year. Then, he went for offering his third umrah on Ramazan 20, 1417 H. *(January 30 till February 20, 1997).* After performing umrah he reached Madina and presented those selected seekers but it was ordered from the holy assembly of Prophet Mohammad that no one among them was capable of reaching the extreme station of Faqr. After that, he postponed the idea of performing hajj or umrah until the real and true spiritual confidant was found and perfectly trained.
- Then he selected two individuals from Pakistan. He also gave outward khilafat to one of them. The other one was the ruler of the country at that time but both of them could not find the opportunity to be presented in the holy assembly of Prophet Mohammad. The ruler did not pay any heed to Faqr, while the other person could not even handle his outward khilafat, thus proved his incapability to protect the inward and real khilafat or the Divine Trust.
- Meanwhile, I reached the holy court of my Murshid Sultan Mohammad Asghar Ali on April 12, 1998 *(Zilhaj 14, 1418 H).* We recognized each other as the lover and the beloved. Thereafter, his slavery became the sole purpose of my life and I devoted each moment of my life to serve him. Due to the intense Ishq of my Murshid I annihilated in him to such an extent that I became his complete reflection. From 1998 till 2001 he made me pass through various inward and outward trials. By the Grace of Allah and kindness of my Murshid I met each and every trial successfully. When my Murshid had thoroughly tested his heir of the Divine Trust, he then intended to go for hajj. On Wednesday February 28,

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2001 he went for hajj[125] with his newly selected seekers of Allah and three females. When we reached Jeddah, his health deteriorated and he became too weak to walk. All his diseases intensified such as diabetes, hypertension etc. Especially his problem of prostate gland became so unbearable that he had to urinate after every fifteen minutes.[126] Those days he frequently recited this verse:

اپنی موت سے آگاہ کوئی بشر نہیں
ساماں سو برس کا ہے پل کی خبر نہیں

Meaning: No one knows when he will die. We carry the luggage of the years to come but do not know what the next moment has in store for us.

On March 7, in Makkah, he ordered me to purchase a shroud for him, wash it with Zamzam[127] water and touch it with the wall of Holy Kaaba. He added that it could be required anytime. This order shocked me beyond belief as his health condition was already very alarming. I was greatly perturbed and reluctant to buy the shroud, so he ordered Haji Nawaz to buy it immediately. Hence, the shroud was bought for him. The condition of my Murshid made me suffer from mental trauma. At all the holy places of Makkah, such as, while offering nafls[128] at Hateem, under the Meezab-e-Rehmat,

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[125] Eleven persons accompanied him on hajj which included: (1) Sultan Mohammad Najib-ur-Rehman (2) Sahibzada Sultan Mohammad Bahadur Aziz (3) Naveed Shaukat (4) Sajid Hussain (5) Haji Mohammad Nawaz (6) Malik Sher Mohammad (7) Kareem Bakhsh (8) Mohammad Shabeer. The women included the second wife of Sultan Mohammad Asghar Ali, her maids Amma Saidan and Amma Ghulam Fatima from Ochali Sakesar valley. Among them Haji Muhammad Nawaz and Muhammad Shabeer also accompanied him during his former three umrahs while Sajid Hussain and Kareem Bakhsh were alongwith him in the last two umrahs. The twelfth person was Rana Tajjamal Hussain who got the visa but unfortunately could not go for hajj.

[126] After returning from hajj, the enlargement of his prostate gland was diagnosed which was cured after a surgery.

[127] The well of Zamzam is located within the Masjid al-Haram in the Holy Kaaba. It is considered sacred water among Muslims due to its history related to Prophet Ismael the son of Prophet Abraham.

[128] supererogatory prayers

while embracing the Holy Kaaba, near Multazim, during the Sa'ae *(running ceremony)* of Safa and Marwa, in Mina, Arafat and Muzdalifah, my only prayer was:

"O' Allah! My Lord! I do not know about the future but because of the health condition of my Murshid it seems as if the last moments of his life are near. O' Allah Almighty! I present the rest of my life before you. Grant my remaining life to my Murshid to lengthen the span of his life. Take my life instead of his. Indeed! You answer all the prayers and it is Your promise that You would not reject any prayer asked in these holy places. O' Allah! Please give my life to my Murshid, and let him live till he appears as the Mujadid *(religious reformer)* of his era and ends the sectarianism within the Muslim ummah to unite them upon the true religion, so that the infidels may be suppressed and the system of caliphate is re-established."

During hajj, I constantly kept on repeating the same prayer with a change of s few words and presented my life to Allah to sacrifice it for my beloved Murshid.

My condition was reminiscent of the words of Sultan Bahoo:

کیتی جان حوالے رب دے اساں ایسا عشق کمایا ھُو

Meaning: I proved the intensity of my Ishq by sacrificing my life.

After performing hajj on March 9, 2001, the departure to Madina was scheduled on March 17, 2001 after Isha *(night prayer)* but Sultan Mohammad Asghar Ali was very impatient to reach Madina. He even asked Haji Mohammad Nawaz and Ahmed Bakhsh to try to depart for Madina before March 17 but it was not possible, so the schedule remained unchanged. His condition also remained uncertain. It seemed as if he wanted to present some very important matter in the court of the Holy Prophet. His restlessness was increasing

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day by day and his health was deteriorating. Finally, we reached Madina on March 18, 2001.

In Madina also, I presented the same appeal before the Holy Prophet which had been my prayer in Makkah. The only difference was that in Makkah, I presented my life to Allah and in Madina to the Holy Prophet to prolong my Murshid's life. Finally, on March 21, 2001, the day came for which Sultan Mohammad Asghar Ali had been waiting for twenty years, as the person he had selected and presented in the holy assembly of Prophet Mohammad for transferring the Divine Trust, was approved.

It was the greatest honour and blessing for me to be present at the tomb of the Holy Prophet alongwith my beloved Murshid Sultan Mohammad Asghar Ali. I can never forget the day of March 21, 2001 when after Maghrib *(evening prayer)* all our companions got busy with their own jobs, I was left alone with my Murshid. He decided to go to the tomb of the Holy Prophet with me. The door Bab-e-Salam[129] was heavily crowded that it was very difficult to pass through. I walked alongwith my Murshid making way for him so that he would not have any difficulty while passing through the crowd.

My presence at the sacred tomb of Prophet Mohammad on that day is the most important event of my life. It felt as if the rain of Divine light and theophanies was showering on me. My eyes were all tears. When we reached closer to the grill of the Holy Prophet's tomb, the wheel of the wheelchair of a man in front of us got stuck in the carpet and the queue stopped to move ahead. My beloved Murshid turned his face towards the tomb of the Holy Prophet. His sacred face was shining brighter than the moon. I looked at the tomb and

[129] The door of Masjid-e-Nabvi for entrance.

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then at his face turn by turn, both were mesmerizing sights. I have never viewed such an exquisite sight in my life. The beauty of that moment sent me into trance. Meanwhile, the guard standing near the tomb called the guard standing on the other side of the queues while pointing towards my Murshid and said يَاشَيْخُ "Ya Shaikhun". He wanted to tell him that the queue had stopped because of this Shaikh. Subhan Allah[130]! Even the guards called him "Shaikh" *(perfect spiritual leader)*. When the guard advanced towards my Murshid, everyone around paused and looked at my Murshid's Divine face in a state of trance, it felt like the time had ceased. When the guard came closer, I held his hand and directed his attention towards the man in the wheelchair to show him that the queue had stopped due to him. The guard adjusted the wheel of the chair and the queue started to move again. Then we reached near the tomb and prayed there for some time. My eyes were full of tears due to the over whelming aura.

When we came out of the sacred tomb and were standing near Bab-e-Jibrail[131], I requested to his grace, "Hazoor! The Islamic world has been divided into various sects. The Muslims, especially the modernly educated ones, have deviated from the real Islam. The infidels have united against Islam. Please bestow your kind favour so the real soul of Islam may prosper in the world and the satanic hold ends." He looked into my eyes and said, "I have found the confidant of my heart and soul." He meant that he had achieved his aim. There and then, he bestowed his ultimate kindness and Divine favour upon me in the form of Divine Trust and repleted my innerself with Divinity. He also granted me the strength to keep it a secret. From that day onwards, his sacred face

[130] An utterance of applause.
[131] The door on eastern side of Masjid-e-Nabvi.

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glowed with happiness and he regained health. It seemed as if all his diseases had disappeared. He said, “The purpose for which we came to the court of the Holy Prophet has been achieved. Hence, due to this great achievement, all the wishes of our companions have been granted, whether they are worldly or of the hereafter.” I witnessed this fact myself that all the desires for which my fellow disciples prayed during that hajj were fulfilled.

After coming back to Pakistan, Sultan Mohammad Asghar Ali became indifferent towards all his other responsibilities, as his mission had been accomplished. It felt like a huge burden was removed from his shoulders. Following the way of his Murshid, he trained me for two years as the heir of the Divine Trust to hold the exalted throne of spiritual guidance and persuasion. Pir Bahadur Ali Shah also trained his heir Sultan Mohammad Abdul Aziz and then he too trained Sultan Mohammad Asghar Ali for two years *(1932 to 1934 and 1979 to 1981 respectively*). After my two years spiritual training *(2001-2003),* Sultan Mohammad Asghar Ali passed away on December 26, 2003.

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MYSTIC POETRY

At the early stage of Sultan Mohammad Asghar Ali's spiritual journey *(from the age of 21 to 25 years)*, when the secrets and mysteries of Ism-e-Allah Zaat were initially revealed upon him, he expressed his Ishq for his Murshid Sultan Mohammad Abdul Aziz and Sultan Bahoo in the form of mystic poetry in Saraiki language. This poetry includes a Si Harfi[132] *(incomplete)* which elaborates his Murshid's splendour and a eulogy to describe the grandeur of Sultan Bahoo. The Si Harfi is comprised of twelve quatrains from Alif (ا)[133] to zey (ز)[134]. His poetry was compiled by me in the form of a book "*Guldasta Abyat-o-Manajaat Hazrat Syed Mohammad Bahadur Ali Shah*" which was published by Maktaba Al-Arifeen when it was working under my supervision[135].

His poetry is simple, mature, deep and full of love and devotion. It teaches respect and love of Murshid to the seekers of Allah.

The Si Harfi he wrote in the grandeur of Sultan Mohammad Abdul Aziz is presented here with its explanation in English.

الف آؤ سہیلیو میریونی، خدا دا نور ظہور ہویا
صورت خاص رسول کریمؐ والی، شعلہ نور خدا ظہور ہویا
صورت ھُو تے جسم باھُو سوہنے دا، نام عزیز سلطانؒ مشہور ہویا
صورت عبد لباس پا کے، تے اس عاجز دا دلگیر ہویا

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[132] It is a genre of Punjabi poetry consisting of quatrains which are written alphabetically.
[133,134] Letters of Punjabi Alphabets

[135] A plagiarist M.A. Shakir from Rajanpur is publishing exact copy of this book by his name under the title "Kulyat-e-Arifana Kalam Shahbaz-e-Arifaan Syed Mohammad Bahadur Ali Shah, Sultan Abdul Aziz, Sultan Mohammad Asghar Ali".

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Meaning: O' my friends come with me if you want to have the privilege of seeing the Noor of Allah. The sparkling Noor of Allah which appeared perfectly in the form of Prophet Mohammad is now shining in the sacred being of my Murshid Sultan Abdul Aziz. Inwardly he is entirely the Noor of Hoo and outwardly it seems as if Sultan Bahoo has been reborn. However, in the physical world he is known by the name of Sultan Abdul Aziz. My heart is occupied by him, truly he is the Noor of Hoo clothed in the being of a human.

ب باھُو دے دفتر دے مالک ہو، ہو آپ باھُو سلطان سائیاں
جلوہ خود خدا رسولؐ والا، ہویا آپؒ کولوں نمودار سائیاں
لکھ وار خدا اس تے لعنت بھیج سی، جیہڑا ہوسی تیتھوں گمراہ سائیاں
سیّد محمد بہادر شاہؒ سائیں والا ڈلا ہیں، ایہہ عاجز تیرا غلام سائیاں

Meaning: O' my beloved Murshid! Sultan Bahoo has blessed you with all his spiritual powers and authorities. Rather, he has blessed you with his body and soul as well, so I believe that you are exactly him. Just as he was the true manifestation of Noor of Hoo as well as the Noor of Mohammad, so are you. May Allah curse the reprobate who denies your elite spiritual status and turns away from you. O' my master! You are the beloved of Syed Mohammad Bahadur Shah and I am your humble servant.

پ پڑھ پڑھ نماز نفل گزاری، تے وَدھی وڈیائی
جد دی نظر حضور نے بھالی، دور ہوئی گمراہی
رنگ برنگے بھیس تساڈے، رتبہ ملیا شاہی
اس عاجز نوں پار لنگاؤ، تیتھے تاج شاہی

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Meaning: Excess of physical prayers only increased pride and vanity in me but when my perfect Murshid blessed me with his Divine attention, I found the right and straight way to Allah. O' my perfect Murshid! Sometimes, I witness the Noor of Hoo in you and sometimes the Noor of Mohammad, while sometimes the sacred being of Sultan Bahoo is manifested from you. I am really amazed to see your such beautiful and various appearances. You truly possess the royal status in Faqr. Please take me across all the physical and spiritual stations towards the ultimate closeness of Allah, as you possess all the powers and authorities.

ت تاج سلطانی بہت وڈ شانی، ملیا تیں وڈ شانِ
روم شام تائیں دھوم دھام تیری، نویں چار چکوٹ جہانِ
توں سلطان سلطاناں دا، تو مالک دو جہانِ
کیا پرواہ اس عاجز نوں، جیندا مرشد عزیز سلطانِؒ

Meaning: Your esteemed self is crowned with the royal spiritual status of "Sultan" and your fame has spread all over the *(esoteric as well as exoteric)* world. You are the Sultan of all Sultans and since, you are the manifestation of Noor of Hoo, so you are the master of both the worlds. Why should I feel worried about the difficulties of the way of Faqr when I have got the perfect spiritual guide like you.

ث ثابت صدق یقین سہتی، ایہ کنگال تیرا غلام ہویا
نفس خبیث خوار کیتا، ایہ وقت بڑا زوال ہویا
سلطان محمد بہادر شاہؒ دے واسطے رحمت کر، تو آپ ربّ رحمٰن ہویا
نام اَللّٰہُ دا دان فرماؤ، ایہ عاجز تیتھوں قربان ہویا

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Meaning: I have complete faith that you are the perfect manifestation of Hoo so my humble self has become your obedient servant. However, I am still disturbed and worried due to my evil nafs. I beg you! Please for the sake of Sultan Mohammad Bahadur Shah, bless me with your benevolence as you possess the Divine attribute of Rehman *(the most Compassionate)*. Enlighten my heart with the Noor of Ism-e-Allah Zaat اَللّٰہُ so I get salvation from my nafs. O' my beloved Murshid! Let me sacrifice myself for you!

ج جد دا مرشد حضور نوں پھڑیا، چھڈے سب جنجالِ
کیا کیا میں بیان کراں، تساں آپ ویکھن ہارِ
رضا مندی عطا فرماؤ، توں مالک دوجہانِ
کیا پرواہ اس عاجز نوں، جیندا مرشد عزیز سلطانِؒ

Meaning: Since I had taken bayat at the sacred hand of my Murshid Sultan Abdul Aziz, I have got rid of all the worldly issues and disputes. O' my Murshid! You are well aware of all my inward and outward conditions so I do not need to say anything about myself. I would just request you to bless me with your kind favour as you are the master of both the worlds. Why should I feel worried when I have got a perfect Murshid like you.

ح حافظ ہادی آپ نوں پھڑیا، ہکو ربّ رحمانِ
آپؒ تے رب وچ فرق نہ ذرہ، جیہڑا جانڑے اُوہ شیطانِ
کیا پراہ اس نوں، جیندا مرشد عزیز سلطانِ
نام اَللّٰہُ دا پار لنگاؤ، ایہ عاجز تیرا غلامِ

Meaning: I have taken you as my spiritual guide and custodian. You are the exact manifestation of the Divine attribute of the

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Rehman. Since you have annihilated in the Divine Essence and become One with Him so there is no difference between you and Him. One, who considers you other than the Divine Essence is only a follower of Satan. I am your humble servant and beg you for the sake of Allah to take me to my destination. As you are my Murshid and spiritual guide, I am not at all afraid of the difficulties of the way.

خ خود خدا رسولؐ والا جلوہ، آپ کیتوئی نمودار سائیاں
اس عاجز دی کشتی دا ملاح آپ ہو، لیسیں امان دے پار سائیاں
ابوجہل، نمرود شیطان ہوئے، جیہڑے ہوئے تیتھوں گمراہ سائیاں
ایہ عاجز بہت کانہلا لڑائی توں، آپؒ ہی بخشن ہار سائیاں

Meaning: You have blessed me with the vision of Noor of Allah and Prophet Mohammad. I have complete trust in you and I am sure that since you are my custodian and guide, I will reach the destination safe and sound. Whoever denies your grand status and refuses to take you as his spiritual guide, surely gets depraved and reaches the status of Abu-Jahl, Namrood and Satan. O' my respected Murshid! I am not strong enough to fight on my own against the nafs and Satan, that is why, I ever seek your help as you are my only hope.

د دل لاکے توڑ نبھاون، ایہہ سخیاں دی چالِ
ہو اسم اعظم دے جسم معظم، تیرا رتبہ بہت کمالِ
خاص منزل عطا ہو، توں رحمت ذوالجلالِ
اس عاجز دیاں لجاں تینوں، توں آپ ای لجپالِ

Meaning: It is the attribute of the great and generous persons like you to honour their relations and fulfill promises till the end. Since you are the manifestation of Ism-e-Azam i.e. Ism-e-Allah

Zaat, your whole being is sacred and holy. You hold grand status in the court of Allah. You are the greatest blessing of Allah for me because you are the one who will take me to the ultimate destination of Oneness with Allah. You are the savior of my honour and I have complete trust in you.

ذ ذکر تے فکر ہک تیرا ہووے، پا رحمت دا پھیرا
نور اللہ وچ غرق کرو، ذکر پکے ہک تیرا
نفس خبیث خوار ہووے، دور ہووے اندھیرا
رہبر ہادی مطلق ہیں، تَیں تے عاجز نوں ناز بھیرا

Meaning: O' my Murshid I request you to bless me with your kindness and grace. Let me drown in the Noor of Allah through the invocation of your illuminous name and meditation upon your holy self. Your Noor can remove my inward darkness and grant me salvation from the cursed nafs. You are the ultimate righteous guide and I am proud to have you as my Murshid.

ر رکھ یقین ایمان کامل، بیٹھی نام تیرا چتاراں میں
تیں تے ربّ وچ فرق نہ ذرہ، بیٹھی ایہو ورد پکاراں میں
صورت تیری وچ نور اللہ دا، بیٹھی ایہو تصور پکاواں میں
اس عاجز دی ایہہ دعائیں شالا، تیئں وچ فنا ہو جاواں میں

Meaning: I believe that you are the perfect manifestation of Allah so I devotedly invoke your name. I keep on strengthening my faith that you are the exact Noor of Allah and no one else but Him, as you have annihilated yourself in Allah. Now I humbly request you to let me annihilate in you because I know that through you, I will annihilate in Allah and reach the ultimate destination of Oneness with Allah.

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زمین آسمان لوح عرش کرسی، جتھے کتھیں تیرا ظہور سائیاں
لکھ وار کراں میں سجود تینوں، تیرے وچ اللہ دا نور سائیاں
مینوں فخر تے ناز تیئں والا، رکھیں قدماں وچ منظور سائیاں
نظر شفقت دی عاجز تے، ایہہ وقت بڑا مجبور سائیاں

Meaning: The earth, skies, the Tablet, Throne and Empyrean, all are the manifestation of your Noor. I keep prostrating before you because I see the Noor of Allah in your sacred being. I beg you to let me stay in your service as it is an honour for me. Bless me with your kind attention because I am facing a very difficult time now.

❖ Sultan Mohammad Asghar Ali also wrote a beautiful eulogy[136] in the praise of Hazrat Sakhi Sultan Bahoo which is given below:

حمد سپاس ہزاراں لکھاں واحد تو سبحان کوں
لکھ در لکھ درود کروڑیں ختم نبیؐ زمان کوں
آل اُتے اصحابانؓ کُلّی ہر اک عالی شان کوں
پیر پیارا تے دلبر نیارا والی شاہِ جیلانؒ کوں

[136] This eulogy, written by Sultan Mohammad Asghar Ali in the grandeur of Sultan Bahoo, was copied with minor changes on pages 21, 22, 23 of the booklet "Asrar-e-Sultani" that is "Majmooa Abyat-e-Punjabi" compiled by Faqeer Noor Mohammad Kulachvi. Saif-ur-Rehman Khan Kulachvi published it from Dera Ismail Khan in 1976, and declared Maulvi Noor Mohammad resident of Mudi commonly known by the name "Mochi" as its writer. In fact this eulogy was written by Sultan Mohammad Asghar Ali in 1968 at the age of 21 years when he was experiencing the initial states of spiritual journey. It has been being read in the Sarwari Qadri circles since long and was available in the form of hand written manuscripts. I published it for the first time in April 2002 in the book *"Guldasta Abyat-o-Manajaat Hazrat Sakhi Sultan Pir Bahadur Ali Shah"*. Maulvi Noor Mohammad must have got some hand written manuscript from somewhere and got it published by his name.

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کارن مدح صفات جمیلاں شرح تھیا بیان کوں
اللہ سائیں آپ نوازیا تو باھُو سلطانؒ کوں

Meaning: Boundless praises and gratitudes for the Glorified Allah. Countless blessings and salutation upon the last Prophet Mohammad, his holy Children, sacred Companions and all the great Saints of Allah, especially Ghaus-ul-Azam Shaikh Abdul Qadir Jilani who is the beloved of Allah and the perfect spiritual guide for every traveller of the righteous path. This eulogy is written especially in the praise of the splendid attributes of Sultan Bahoo who is directly blessed by Allah.

کُل غوث قطب ولیاں دے وچ تو سلطانؒ حقانی
عالِم عامل کامل وصلش قرب نشانی
مدرس، درس، تدریس لاہوتی عالم علمِ ربّانی
والی مالک ولایت دے وچ بانی دین مبانی
نال توجہ اسمِ ذاتی بخشیں فیض جہان کوں
اللہ سائیں آپ نوازیا تو باھُو سلطانؒ کوں

Meaning: O' Bahoo Sultan! Among all the Saints of the highest cadre you are the 'Real Sultan' and hold the royal status. You are the Divine scholar, the perfect practitioner of the Divine knowledge and absolutely united with Allah. Union with you is the symbol of union with Allah. You are the teacher as well as the knowledge yourself, rather you are the institution. You are the scholar of Divinity who imparts the knowledge of reaching the Divine world. You are the master of Sainthood and founder of the true religion in this era. The whole world gets spiritual beneficence from your kind attention and through the Ism-e-Allah Zaat given by you.

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خصلت خُلق ہدایت خلقاں عنصر ذات قدیمی
جلباب جبلّی تے طبقات طبیعی گل گُستر باد نسیمی
شگفت شگوفہ تے خوش گفت عجائب متکلم کلام کلیمیؑ
چشمہ آبِ حیات مثالی یا دُر گوہر شان یتیمیؐ
مِثل مسیحؑ خصال معنبر سوسن سہل زبان کوں
اللہ سائیں آپ نوازیا تو باھُو سلطانؒ کوں

Meaning: Words can never do justice to your grandeur, I can just say that you possess the best morals and the most courteous nature. You are the universal guide on the path of righteousness for everyone. the Divine Essence is your reality. Your Divinity has covered the whole world like a large sheet. It is like a fragrant and soothing wind blowing all over. Your beautiful countenance is always a pleasure to watch and your sweet voice is delightful to the ears. Your persuasive words amaze the listeners as no one has heard such conversation full of the real knowledge before. Your holy being is just like the spring which contains the vital water of life *(Aab-e-Hayat)*. In fact you are the priceless pearl of the treasure of the Holy Prophet, having his glow and splendour. You are the spiritual healer like the Christ. You possess such amiable attributes and perfect nature because you are directly blessed by Allah.

شاہ گدا سلطان معظم دانش مند سیانے
لکھاں بانہاں بنھ سلامی در تے کھڑے نمانے
توں سلطان سبھو کجھ سردا نا کر سائیں بیگانے

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میں بوٹی توں آبِ حیاتی نہ تھیون برگ کمانے
دیویں آب رہاں سرسبز ہمیشاں ریس آوے رضوان کوں
اللہ سائیں آپ نوازیا تو باھُو سلطانؒ کوں

Meaning: You are blessed with such a grandeur that the great kings and intellectuals salute you and remain in your service like a humble servant. Since you are the Universal Divine Man and the Sultan of all Sultans, you deserve all the grandeur and splendour. I humbly request you to always keep me under your kind attention and never leave me alone. I am like a small herb and you are the vital water for me without which I can never grow. Please bless me with your beneficence so that I may spiritually elevate to such a level where even the angels envy me.

وچ حضور نبی سرورؐ دے تیرا رتبہ عالی
ملک ملائک دربار تیرے تے ہر دم کھڑے سوالی
جو آوے سو مقصد پاوے کوئی نہ جاوے خالی
بلند مراتب شان وڈیائی منصب دار کمالی
بہت پیارا دلبر نیارا والی شاہِ جیلانؒ کوں
اللہ سائیں آپ نوازیا تو باھُو سلطانؒ کوں

Meaning: You possess an elite status in the holy assembly of Prophet Mohammad. The angels are like your humble courtiers who are always requesting you for beneficence. Your honourable self is so generous that everyone who comes to you returns satiated. Allah has blessed you with marvelous attributes and grand spiritual status. That is why, the master of all the Saints Ghaus-ul-Azam Shaikh Abdul Qadir Jilani considers you his beloved.

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صاحبِ جُودِ عظیم سخاوت بخشیں گنج الٰہی
روشن کرم تُساڈا ظاہر ماہ کنوں تا ماہی
سائل آون دربار تیرے تے خیر پاون بادشاہی
حاتم جیہے لکھ کروڑیں تیتھوں کرن گدائی
دین دنیا وچ ہون حاکم کر جاری فرمان کوں
اللہ سائیں آپ نوازیا تو باھُو سلطانؒ کوں

Meaning: You grant infinite spiritual beneficence and Divine treasures to the seekers of Allah out of your boundless generosity. Your kindness has surrounded the whole universe and is the source of benevolence for everyone. Even the royals like Hatim beg before you as you rule the whole world. I also request you to bless me in this world as well as in the life hereafter.

بحرِ محیط ‘نہ ساحل ڈِسے علم تیرے دی کاندھی
کھانویں موج اچھلن موتی جا نہ کوئی واندی
مشرق مغرب فیض رسید دُر سیل نہ کتھ سماندی
پُر گوہر دامن خلق تمامی ہے رِیت یقین جنہاندی
سئے تخت نشین اقلیم ولایت اکرن مخزن امن امان کوں
اللہ سائیں آپ نوازیا تو باھُو سلطانؒ کوں

Meaning: You are a fathomless ocean of Divine knowledge and benevolence. This ocean spreads pearls all over the world from the east to west. There is no end to its beneficence and no place is left without it. The people who have complete faith in your

grand spiritual status get full benefit from you. Many highly ranked Saints seek your shelter for their salvation because of your ultimate closeness to Allah.

میں بھی نال یقین ارادے کامل صدق صفائی
ہر گل باغ چمن وچ سائیاں تیری کراں وڈیائی
تھی غرق سرتاپا گناہ وچ عمر تمام ونجائی
پُر ہم امید نہ مُڈن ڈیسیس تیئں کامل دی آشنائی
دست بردست گلودر پٹکا نال آندم نال شفیع قرآن کوں
اللہ سائیں آپ نوازیا تو باھُو سلطانؒ کوں

Meaning: I have come to you with perfect belief and complete devotion for the purgation of my soul. I am full of praise for you wherever I go because of your wonderful personality. I was a sinner and had spent all my life in committing sins but your sacred companionship has filled me with the hope that you will save me at every stage of my spiritual journey and take me to the destination. I have put the necklet of your slavery around my neck and made the Holy Quran as my intercessor. Please accept me as your humble servant.

جے میں بہت پیارا ہاں طالب نام تیرا سر دھر دا
ہاں نہال زہوق قدیمی یا شجر زقومی گھر دا
گھروں کسے نہ پٹیا بوٹا توڑے جمیا درخت زہر دا
کر زہر مبدّل نال شہد دے جیویں آب خضّر دا

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کراں عرض حضور پہنچائیں بخشائیں کُل عصیان کوں
اللہ سائیں آپ نوازیا تو باھُو سلطانؒ کوں

Meaning: If I have any good reputation in the court of Allah, it is only because I am your disciple and associated with your sacred self. I confess that I was a sinner who had done nothing to please Allah. I was surrounded by sins ever since, no one guided me towards righteousness and as a result, committing sins became a part of my nature. However, now I have you as my spiritual physician, so I beg you to convert my sinful nature into a pious one. Let all my sins be forgiven by Allah and take me to the destination of the Divine presence.

نور طالب نمانے تے توں پا سوہناں اِک جھاتی
درد فراق تساڈے کٹھیا نال ہجر دی کاتی
دہاں ساڑے سوز فراقوں نیندر نہ آوے راتی
دے نعمت دَم کوں نال قِدّم دے اسم رَحِم وچ ذاتی
دوہاں جہاناں منصب لاہاں ثابت نال ایمان کوں
اللہ سائیں آپ نوازیا تو باھُو سلطانؒ کوں

Meaning: O' my beloved Sultan Bahoo! Bless my humble being with your kind and enlightened attention. Separation from you is so painful that it is killing me. Neither do I find peace during the day nor I am able to rest at night. Please grant me the vision and union of Allah by blessing my every breath with the zikr of Ism-e-Allah Zaat. Keep my faith perfectly correct and bless me with the highest spiritual status in both the worlds, as you are directly empowered by Allah to do so.

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TEACHINGS

The teachings of Sultan Mohammad Asghar Ali are the continuation of the teachings of Sultan Bahoo. He spread and promoted the teachings of Sultan Bahoo throughout his life and inculcated them into the hearts of the seekers of Allah, enlightening them with the Divine light of Ism-e-Allah Zaat. He not only theoretically introduced Hazrat Sultan Bahoo's teachings about the Divine Reality but also practised and applied them. His sacred sayings are given below for the guidance of the seekers of Allah.

The mother tongue of my Murshid Sultan Mohammad Asghar Ali was Saraiki and he used to talk in Saraiki and Punjabi. He has not left any book or written work in any form. Whatever he said on various topics on different occasions, talking to me in solitude or to somebody else in some gathering in my presence, I have translated and compiled that and have tried my best to completely maintain the real spirit of his words.

FAQR

- Faqr is the real legacy of Prophet Mohammad. The heir of this legacy is his true heir.
- Faqr is the path of Ishq.
- Faqr is actually the knowledge of the vision of Allah and the presence in the holy assembly of Prophet Mohammad.
- The Holy Prophet said اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ *(Faqr is my pride and Faqr is from me).* It is an obligation on his every follower to acquire his pride 'Faqr' from him, as it is received only from his sacred court.

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- Faqr is the greatest treasure of all the treasures of Allah and it is distributed by Prophet Mohammad.
- The real straight path is the Holy Prophet himself. One who has reached his assembly covering the stages of Faqr, has found the straight path.
- Faqr is the secret of Allah. Whoever finds Faqr gets aware of the hidden secret and becomes confidant of Allah.
- Only that person is familiar to the reality of Faqr and the essence of its secret who has adopted Faqr, passed through its various stages, achieved the pleasure of the recognition of Allah and who has spiritually witnessed and recognized Sultan-ul-Faqr.
- On the ultimate destination of Faqr, the worldly wealth and riches, ranks and dignity, pomp and show, peace and luxury, life and prestige, the appetites of this world and the hereafter, rather everything perishes in the love of Allah. Man becomes indifferent to both the worlds in His love.
- All the waystations and levels in the path of Faqr are covered by the spiritual sight and inward attention of the perfect and accomplished spiritual guide, by zikr and tasawur of Ism-e-Allah Zaat and mashq marqoom-e-wajudia. There is no source to reach the height of Faqr other than this.
- When a person, being truly devoted towards prayers, arrives the stage where he only wants Allah rejecting the world and the hereafter, then the Divine beneficence attracts him towards itself and he is inwardly handed over to the Holy Prophet *(for spiritual elevation)*. The world and its luxuries, the hereafter and its blessings and rewards are esoterically presented before the seeker to test him. If he renounces everything then he is guided towards the perfect spiritual guide who lets him pass through the waystations of Faqr inwardly. By the training of the perfect and accomplished spiritual guide, the

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seeker reaches the station where his eyes and heart are never attracted towards anything other than Allah.

❖ There are very few people who travel on the path of Faqr. It is only because of their presence that the world is not reprimanded, the sky rains and the earth grows crops. As the Doomsday will approach nearer, their number will gradually decrease. Hence, when the Doomsday will come, the world would be empty of them. When Allah decides to torment any area, first He evacuates that region from His seekers. Their existence in the world is a blessing. O' people! Search them and recognize them before the doors of repentance are closed by Allah The Eternal. These people avoid and hide themselves from the world, because you are not familiar to their reality, so your misbehavior and impudence towards them may not put you in trouble. In the present age they are concealing themselves more because you do not cherish any passion to have benefit from them in your hearts.

May Allah be merciful to our plight.

THE REALITY OF MAN

(Self Realization or The Knowledge of Inner Self)

❖ O' human being! Have you searched your innerself to find your reality and your origin? Where did you come from? What is the purpose of your life in this world and where do you have to return?

❖ Find your reality within yourself. Your reality is that Divine Entity which is nearer to you than your jugular vein. You would find the Divine Essence while finding your own self.

❖ Recognize yourself! When you will recognize yourself you will recognize Allah as well. To reach the reality, first remove the rust from your heart and get rid of the sensual veils. Then

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your heart would become such a mirror in which that Essence is clearly visible without any veil.

- The inner self of a human being is a great essence. It is such a mirror of Divine Reality which is enlightened by the Noor of Allah. It is so vast that the whole universe is equal to a seed of wild rue within it. This inner being is the real person who comes from Allah and returns to Him. This corporeal body of flesh and blood neither comes from Allah nor returns to Him. It takes birth in this world, here it is buried and perished.
- Enliven your inner self because it is the true human being. Praying is, in fact, his job as it is the Hadith of the Holy Prophet "There is no prayer without the presence of heart." Heaven and hell are for him. The person whose inner self is rectified, his outer self is corrected automatically.
- If you want to unlock your inner self, get its key from the Murshid Kamil Akmal. The key to open the door of inner self is Ism-e-Allah Zaat.

ISM-E-ALLAH ZAAT

(The Personal name of Allah which represents the Divine Essence)

- The tasawur of Ism-e-Allah Zaat is the source of entire mystic knowledge. By its zikr and tasawur the highest spiritual stations of the vision of Allah and the presence in the holy assembly of Prophet Mohammad are gained. These levels cannot be achieved by any other invocation, meditation or devotional practices, even if a person continuously fasts in the day and stays in prayer at night for his whole life or exhausts completely while doing hard mystic struggles.

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- A person gets the self realization and the recognition of Allah only through Ism-e-Allah Zaat. No other invocation, meditation or devotional prayer can unlock the closed door of his soul.
- Ism-e-Allah Zaat is the key to one's soul.
- By Ism-e-Allah Zaat the rust is removed from the mirror of the heart and it becomes bright and clear.
- The tasawur of Ism-e-Allah Zaat sanctifies the heart. Its efficacy influences the whole body just like a tablet enters the stomach but cures any affected part of the body. Similarly, the medicine may be injected in the arm but it heals the injured foot. When a person invokes Ism-e-Allah Zaat through breath and contemplates it, at first the heart and then the entire being of the invoker is sanctified by its efficacy.
- Ism-e-Allah Zaat is the Ism-e-Azam. It affects only when it is gained from Murshid Kamil Akmal who is the possessor of the Divine secret.
- Ism-e-Allah Zaat is the Ism-e-Azam. The recognition and closeness of Allah are attained only through it. It is the Divine light which takes the Mystic traveler to the Lord. The seeker in whose heart Ism-e-Allah Zaat is engraved and sustained, no secret of the universe remains hidden from him, provided this Ism-e-Azam has been acquired from Murshid Kamil Akmal.
- Whoever has not enlivened his soul by the zikr and tasawur of Ism-e-Allah Zaat with his breaths, he left this world in deprivation.
- Now people do not have much time to work hard, maintain forty days seclusion or do mystic practices to progress in the path of Faqr, renouncing the worldly life. Therefore, we have spread the beneficence of Ism-e-Allah Zaat for the recognition

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and closeness of Allah. Sultan Bahoo said, "If you want to wear precious dress of gold thread and satin, to live in a splendid house, sleep in a comfortable bed and eat lavish food as well as get the recognition and marifat of Allah, then do the zikr and tasawur of Ism-e-Allah Zaat." People need this quickest medium to reach Allah because in the present era they are short of time.

- Ism-e-Allah Zaat اَللّٰہُ is the Ism-e-Azam. If the first letter ا *(Alif)* is separated from اَللّٰہُ *(AllaHoo)* there remains لِلّٰہ *(Lillah)*, if first [137] ل *(Laam)* is removed لَہٗ *(LaHoo)* is left and if second ل *(Laam)* is separated, only هُو *(Hoo)* remains. These four i.e. اَللّٰہُ, لِلّٰہ, لَہٗ and هُو are the Ism-e-Azam and Ism-e-Zaat. The perfect and accomplished spiritual guide grants their zikr to the seeker in four different stages according to his capability. Remember! Zikr of Hoo is the zikr of the Divine world and without it the vision of Allah is impossible.
- Ism-e-Zaat هُو *(Hoo)* is the Sultan-ul-Azkar. The seeker who has become Hoo (هُو) after annihilating in Hoo, is the Sultan.
- Whoever wants to gain the vision and recognition of Allah should first of all find the Sarwari Qadri Murshid Kamil Akmal and then seek the zikr and tasawur of Ism-e-Allah Zaat from him.
- The breath of a person which passes without the zikr of Ism-e-Allah Zaat is complete infidel because Sultan Bahoo said جودم غافل سودم کافر meaning: "The breath which passes in oblivion is infidel."

[137] Arabic alphabet which gives the sound of 'L'.

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MURSHID KAMIL AKMAL

(The Perfect and Accomplished spiritual guide)

- The people who claim to have vision and closeness of Allah without the guidance of a Murshid Kamil Akmal are liars. They should not be trusted because in the history of mysticism, spirituality or Faqr, it has never been possible that anyone has reached Allah covering the waystations of the spiritual path all by himself without the guidance of Murshid Kamil Akmal.

- I have heard that these days Kamil Murshids are rare and the fraudulents and cheats are available everywhere in the guise of Murshid. Well! If you will seek the world or heaven instead of Allah then you will be definitely deceived by such people. A true seeker who really wants proximity of Allah never becomes victim of such people because his protector is He *(Allah)* in whose search he has set out. First check and rectify your own demand, then look for a Murshid Kamil, you will surely find the destination. Since there are no more seekers of Allah who set out to search Him truly and seek His closeness and recognition, hence Murshid Kamil Akmal has also concealed himself from the carcass worldly people. I again emphasize upon searching a Murshid Kamil with a true heart, sincere intention and without prejudice, only then you will find your destination. Abu Jahal and Abu Lahab could not recognize Prophet Mohammad inspite of being near him. While Hazrat Awais Qarni recognized him due to his true passion despite being physically away from him.

- The true Murshid Kamil Akmal never involves his seekers in hard mystic exercises, forty days seclusion or daily recitals. Rather, he knows the way of Ism-e-Allah Zaat and tasawur of Ism-e-Mohammad. He grants the seeker the eternal zikr of Ism-e-Allah Zaat and gives him the naqsh *(impression)* of

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gold engraved Ism-e-Allah Zaat and Ism-e-Mohammad for tasawur. He lets him cover the path of Faqr by showing him the way of mashq marqoom-e-wajudia. This way is not written in books, its knowledge is inwardly and secretly transmitted. Murshid Kamil Akmal sanctifies the soul and body of the seeker by zikr and tasawur of Ism-e-Allah Zaat and mashq marqoom-e-wajudia and then presents him in the court of Allah. The Murshid who cannot do this is fake and imperfect, he must not be followed at all.

- The company of Murshid Kamil Akmal creates the Divine love in the heart. As, the Holy Prophet was once inquired, "Which friend is better?" He replied "Whose vision reminds you of Allah and whose conversation enhances your good deeds."
- The seeker should continue the zikr and tasawur of Ism-e-Allah Zaat or tasawur Ism-e-Mohammad alongwith mashq marqoom-e-wajudia *(as ordered by the Murshid)* for having the vision of Allah and presence in the holy assembly of Prophet Mohammad. He should regularly visit the company of his Murshid because the company of the Murshid is such a place where the Divine light of faith is inculcated into the souls of the followers after the purgation of their polluted hearts. One glance of Murshid Kamil is more effective than the zikr and tasawur of six months. If the seeker cannot visit his Murshid daily then he must visit him once a week or a month with true belief and sincerity because without visiting Murshid's assembly, even Ism-e-Allah Zaat does not sustain in the heart.
- There are three types of Murshid, one is Murshid Kamil whose efficacy and power is like that of a hen. The eggs which are under the hen are hatched while the eggs which remain outside cannot hatch. Similarly, the disciples who sit in Murshid Kamil's company remain under his spiritual supervision and

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who leave his company escape from his spiritual authority as well.

Second is Murshid Mukammal. His efficacy and power is like that of a turtle. A turtle lays eggs on land but itself remains in water. It casts its attention from there and the babies come out of eggs. However this attention is also limited to a certain point.

Third is Murshid Kamil Akmal whose attention is powerful and effective like a heron[138]. A heron lays eggs in the east and casts attention from the west; hence the offsprings come out of the eggs. Its sight is limitless. A true Murshid is that whose spiritual attention always remains on his disciple whether he is in the east or the west.

- Murshid Kamil Sarwari Qadri is omnipresent and all powerful, however the seeker ought to be sincere and true.
- In the beginning, the zikr and tasawur of Ism-e-Allah Zaat create love for Murshid in the heart of the seeker. The point to ponder is that the seeker is contemplating Ism-e-Allah Zaat but the love is being created in his heart for his Murshid. Although, according to the principle, love should be created for the one who is being contemplated. The love for Murshid compels the seeker to visit his company again and again. Then this love turns into Ishq. Then the Ishq for Murshid transforms into the Ishq of Prophet Mohammad. It eventually converts into Allah's Ishq and the seeker finds his destination.
- Although reward and spiritual ranks are received by the worship done without the guidance and supervision of Murshid Kamil Akmal but it is impossible to gain the Divine observation, presence of the heart, recognition of Allah and His closeness without the guidance of Murshid.

[138] A long necked, long legged wading bird.

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- Murshid Kamil Akmal shortens the path of Faqr and gets the distance of years covered in days. Whoever travels this path without Murshid Kamil goes astray and never reaches the destination throughout his life. A Hadith tells "The person who does not have a Shaikh *(Murshid)* his Shaikh is Satan."

- To travel the path of Faqr without a Murshid is out of question. Even to begin this journey without him is impossible.

- If the seeker cannot understand the disclosure of the Divine lights and theophanies or the Divine secrets which are revealed by the tasawur of Ism-e-Allah Zaat or is surrounded by confusions and doubts then the Murshid should grant him the tasawur of Ism-e-Mohammad because Ism-e-Mohammad shows the straight path. Prophet Mohammad said, "Who beheld me, undoubtedly he beheld the Truth."

ISHQ-E-HAQEEQI

(Divine love)

- The Essence of Allah was hidden. Allah wanted to be recognized, so He manifested Himself in the universe but everything burnt into ashes due to His Magnificence and Majesty. Then, Allah concealed Himself with the veil of Meem (م, M) of Ahmad and took up the form of Ahmad, hence everything came into peace and calm. When Allah viewed Himself in the form of Noor of Ahmad, He became His own lover, then the souls of all the creatures were created from the Noor of Ahmad. The beginning of multiplicity from Oneness was only due to Ishq. So, the passion of Ishq transmitted into all the souls through the sacred soul of Prophet Mohammad. This passion of Ishq of Allah is present within every human being in the form of a seed. By the tasawur of Ism-e-Allah Zaat and the spiritual sight of Murshid

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Kamil Akmal, it sprouts and then gradually enwraps the whole being of the invoker like a fully grown creeper plant.

- The relation of soul and Allah is that of Ishq. Ishq is present in the form of a seed within a human being but is dormant. By the zikr and tasawur of Ism-e-Allah Zaat and mashq marqoom-e-wajudia alongwith the attention of Murshid, it becomes active. Then the eagerness and attraction of soul for Allah increases due to the zikr and tasawur of Ism-e-Allah Zaat. This very Ishq then annihilates into the Ishq *(Allah)*.
- Ishq of Allah is the fire which when enflamed, burns all other loves into ashes and envelops the whole existence of the seeker.
- When Ishq reaches its peak, the fire of separation from the Beloved *(Allah)* is kindled in the lover. The craving and eagerness for union with the Beloved keep on increasing. This fire of separation makes the lover restless and anxious. He finds contentment only on reaching the stage of union with Allah.
- It is useless to pray Allah without His Ishq.
- If intellect is accompanied by the Noor of Allah, which is gained by humility, then such intellect leads towards Ishq. But the intellect which is veiled by egoism, self conceit and pride or prayers never leads towards the destination of Ishq. Rather, it carries away from the path of truth towards depravity.
- It is only Ishq that grants the greatest secret of the universe i.e. the vision of Allah. On the contrary, intellect denies it.
- It is only Ishq that endows presence in the holy assembly of Prophet Mohammad, while intellect denies it.
- It was Ishq that gave courage to Prophet Abraham to jump into Namrood's fire and to Prophet Ismail to lay down under the knife to be slaughtered, while intellect forbids to do so.

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- It was only Ishq that gave courage to Imam Hussain to witness the ruthless slaughtering of all the sacred family members in the field of Karbala, though intellect denies it and orders to save life.
- It was Ishq that excited Mansoor Al-Hallaj to utter the slogan of انا الحق *(Anal-Haq: I am the Truth)* when he was hanged to death.
- Intellect has no access to the heights of Ishq because it is entangled in questions like how, when, why, what etc.
- When the lover of Allah reaches the extreme level of Ishq, he becomes the beloved of Allah. The prayers of the lover are zikr, meditation and the vision of Allah. The seekers of the world and the hereafter cannot understand it.
- The extreme level of Ishq is that when the lover reaches the court of Allah after passing through all the trials of Ishq successfully, he becomes the beloved and Allah becomes his Lover due to his perseverance upon the love of Allah. Whatever the beloved needs, the Lover provides him.
- The final stage of Faqr is the status of belovedness. Here the will of beloved is the same as that of the Lover.
- Through intellect Abu Jahal and Abu Lahab could not recognize the reality of Prophet Mohammad inspite of being near him but Hazrat Awais Qarni recognized him even living far from him only due to Ishq.
- Due to Ishq, the dog of As'hab-e-Kahf[139] *(Companions of the cave)* became desirable in the court of Allah.
- All the waystations of Ishq are achieved by the zikr and tasawur of Ism-e-Allah Zaat, provided it is gained from

[139] The incident of As'hab-e-Kahf is described in surah Al-Kahf.

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Murshid Kamil Akmal Noor-ul-Huda *(perfect spiritual guide who possesses the light of guidance).*

TALIB-E-MAULA

(The Seeker Of Allah)

- The seeker of Allah should be true to his demand like Hazrat Abu Bakr who was the man of truth.
- In veracity and sincerity, the seeker of Allah should follow the precedent of Hazrat Abu Bakr and should not think twice when it comes to sacrificing his life, wealth and progeny upon his Murshid.
- The seeker of Allah neither wants the pleasures of the world nor the grades and blessings of the hereafter. His demand is only to have the Divine vision.
- How could you claim that you are a seeker of Allah? In exchange of your prayers and virtuous deeds you demand reward and grades from Allah. Are you worshipping Him or doing trade with Him?
- The world and the hereafter are the creations of Allah and only He is their Owner and Master. If you pray and do mystic struggle to achieve the pleasures of world or hereafter, then you have made them your gods and are doing polytheism. You should do your devotional practices only to please Allah and have His recognition and marifat. Remove the desires of getting high ranks in the world and the hereafter from your heart. If you are successful in getting the recognition and marifat of Allah, He will put the world and the hereafter in your feet. So worship not for the sake of rewards and prizes but for Him who is the Grantor of prizes. Try to understand this.

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- The seeker of Allah has no demands. He is indifferent to all the desires.

DEEDAR-E-ELAHI

(The Vision Of Allah)

- Sultan Mohammad Asghar Ali used to say about himself, "I never asked anything from Allah except His vision and consent."
- There is no blessing greater than the vision of Allah and it is granted only to the Arifs *(the knowers of Allah)*.
- Vision of Allah is attained by the light of insight instead of the physical sight. The light of insight is gained from Ism-e-Allah Zaat and the spiritual attention of Murshid Kamil Akmal.
- The person who does not believe in the vision of Allah is not a true follower of Prophet Mohammad. He is unfortunate and is unaware of his own misfortune and depravity.
- Allah can only be witnessed by the Noor of Ism-e-Allah Zaat as Hazrat Umer said, "I witnessed Allah by the Noor of Allah". Hazrat Ali said, "If my Holy Lord had not trained me Himself I would not have recognized Him."
- Just as two things are required to see anything in this physical world, first one is the eye sight and second is light from any source *(sun or artificial light)*. If any of the two is missing, nothing can be seen. Similarly, two things are needed to see in the inward, one is the inner eye *(spiritual sight)* and second is the Divine light *(Noor)* of Ism-e-Allah Zaat. Hence, Allah can only be witnessed by the Noor of Ism-e-Allah Zaat. In surah Bani Israel, the inner blindness is described in verse no. 72. Allah says:

۞ وَ مَنۡ كَانَ فِیۡ هٰذِهٖۤ اَعۡمٰی فَهُوَ فِی الۡاٰخِرَةِ اَعۡمٰی

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Meaning: Whoever is blind in this *(world)*, would remain blind in the hereafter as well.

In other words, one who is deprived of the vision of Allah or the spiritual insight in this world, will remain deprived of them in the next world too.

- ❖ Divine lights and theophanies radiate from Ism-e-Allah Zaat. The vision and union of Allah are gained through this Divine light.
- ❖ Remember! There is a veil harder than the mountains and iron between Allah and man and that is the nafs *(the baser self)*. Unless the nafs is dead, vision of Allah cannot be achieved. No prayer can kill the nafs except the tasawur of Ism-e-Allah Zaat and the spiritual attention of Sarwari Qadri Murshid Kamil Akmal.
- ❖ The person who attains the vision of Allah remains silent and does not boast about his greatness among the masses.
- ❖ Remember and engrave it on your heart that the way to the vision of Allah opens only from Ism-e-Allah Zaat, provided it is received from the perfect and supreme spiritual guide of Sarwari Qadri order who is the possessor of the Divine name and the Divine Essence. Any other method which you know or someone has told you, is surely false.

FAQEER-E-KAMIL/INSAN-E-KAMIL
(The Universal Divine Man)

- ❖ Attaining the vision of Allah is not the ultimate station even. It has also got duality. The actual ultimate station is gained by renouncing one's self and annihilating in the Divine Essence completely. This is the station where the difference between 'I' and 'You' ends. This is also called the station of Divine Oneness, Fana Fillah Baqa Billah *(annihilation in*

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Allah and immortality with Allah), or Fana fi-Hoo *(annihilation in Hoo هُو).* This is the highest station of Faqr. This is the ultimate station of the perfect man of Allah, on reaching here he is adorned with the crown of Insan-e-Kamil. He is appointed on the throne of spiritual persuasion and Divine guidance. At this station his speech is the speech of Allah, his hearing is the hearing of Allah, his sight is the sight of Allah, his movement is the movement of Allah and his touch is the touch of Allah.

- The eternal prayer of Ism-e-Allah Zaat sanctifies the being of man entirely. The heat of Ism-e-Allah Zaat is greater than the hell fire. If the Fana Fillah Baqa Billah Faqeer *(the Universal Divine Man)* looks with wrath, he may burn everything in the east and the west into ashes. Thousand praises for him! How great is the entity who tolerates this fire himself and does not afflict the creation. If you visit and stay in the court of such a Faqeer with respect and reverence, you would find betterment. Disrespecting or opposing him will make you unfortunate in both the realms. Ignorance is better than such an intellect which denies his spiritual status, creates hostility against him and persuades others also to oppose him.
- The station of Baqa Billah i.e. Fana-Fi-Hoo is the highest station of human elevation. This is the station about which Prophet Mohammad said اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه *(Meaning: When Faqr is perfected, that is Allah).* This is the highest station of men of Allah because if a person stays at the station of Fana Fillah, he is lost forever.
- Faqeer-e-Kamil is the representative of Allah. His status is that of belovedness, which is never confiscated. Insan-e-Kamil is only one in the world who performs the obligation of guiding the seekers of truth physically as well as spiritually.

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In the beginning, he is not famous and keeps himself hidden from the world. Yet in a few years his fame spreads everywhere and the seekers of Allah are attracted towards him in a large number. His identity is that he does not involve the seekers of Allah in hard mystic exercises or recital rounds, rather he takes them to the destination by the tasawur of Ism-e-Allah Zaat.

- Unless the seeker reaches the station of Baqa Billah *(Fana-Fi-Hoo)* he remains scared at every station.
- At the station of Baqa Billah, neither the soul nor the body exists.
- The station of Baqa Billah is attained by Ism-e-Hoo. You should also get the secret of Ism-e-Hoo from a Sarwari Qadri Murshid because the secret of Hoo is not found without Ism-e-Hoo.

PRESENCE IN THE HOLY ASSEMBLY OF PROPHET MOHAMMAD

In the spiritual world, the eternal presence in the holy assembly of Prophet Mohammad is a very elevated station. The sacred face of Prophet Mohammad is the real Ism-e-Allah Zaat. For the sacred Companions, Ism-e-Allah Zaat was the physical face of the Holy Prophet. Therefore, they did not need to do the tasawur of Ism-e-Allah Zaat. Now, for the presence in the holy assembly of Prophet Mohammad, the zikr and tasawur of Ism-e-Allah Zaat or Ism-e-Mohammad are essential. However, they must be received from the Murshid Kamil who has been spiritually permitted by the Holy Prophet to grant it. When the seeker gets the recognition of the Holy Prophet by the light of Ism-e-Allah Zaat or Ism-e-Mohammad, there remains no room for any doubt because it is the saying of the Holy Prophet, “Who witnessed me,

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undoubtedly he witnessed the Truth, as Satan cannot adopt my face."

- When the seeker finds presence in the holy assembly of Prophet Mohammad, all his wishes are fulfilled by having the privilege of seeing the sacred face of the Holy Prophet and he approaches the station of Fana Fillah Baqa Billah.

SHARIAH
(Islamic Law)

- Shariah means the collection of outward as well as inward knowledge of the religion. Anyone who possesses only one kind of knowledge should not claim to be the possessor of shariah.
- I received every status by following shariah.
- Without following and practicing the sacred shariah completely, no station or destination of Faqr can be attained. All the stages of Faqr are achieved by the blessing of shariah.

KNOWLEDGE

- Acquiring only the outward knowledge of religion without paying any heed to the spiritual and inward knowledge is the root cause of disintegration and disputes among the Muslim ummah. From the womb of these disputes, different sects and groups are born and then these sects become the reason of hatred among the creation. Anarchy and disorder spread everywhere. Every sect keeps trying to prove itself true and better than others, due to which people are alienated from the real religion. While, the spiritual knowledge is the essence and soul of the religion which teaches love, tolerance and brotherhood and brings about harmony in the nation.

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- Knowledge is light but it is also a veil upon the wisdom. The knowledge that takes towards Allah is the Divine light but the knowledge which takes away from Allah and becomes a reason for disintegration and disputes among the ummah, is a veil upon wisdom.

- If knowledge is acquired with the intention to satisfy the sensual demands or to prove that only one's own sect is right and to divide the ummah into groups involving them into quarrels over religious issues then it is a contemptible knowledge. If knowledge is gained to recognize Allah, to get His proximity and for the betterment of the masses then it is desirable.

KALMA TAYYAB
(Islamic Creed)

- Kalma tayyab is the foundation of being a Muslim. When a common person recites kalma tayyab, he declares just by his tongue that "No one is worthy of worship except Allah and Mohammad is the Prophet of Allah." By saying this, he becomes a Muslim. While the special ones say it with the endorsement of heart *(after having the observation)* but the Arifs actually experience it by reaching its core.

MEDITATION AND CONCENTRATION

- Meditation and concentration means to think over something deeply to get knowledge about it or to understand it. The entire material and scientific progress where this world stands today, is the result of meditation of scientists upon the material things. This meditation is the base of every invention and discovery. Similarly, Allah invites man to meditate within himself. He says: اَوَلَمۡ يَتَفَكَّرُوۡا فِىۡۤ اَنۡفُسِهِمۡ *(Meaning: Do they not meditate within themselves)*. When a person meditates within

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himself, he finds the secret mentioned in this Qudsi Hadith: اَلْاِنْسَانُ سِرِّیْ وَاَنَا سِرُّہٗ *(Meaning: Man is My secret and I am his secret)*. When a person becomes aware of this secret, Allah makes him His confidant. That is why, the Mystics always teach to drown into one's heart, to peep within the closet of one's body and to enter one's innerself.

In Faqr, the initial stage of mediation is to concentrate on Ism-e-Allah Zaat with single minded calmness and closed eyes, while the final meditation of the Arifs is viewing everything with open eyes. As it is said by Hazrat Bayazid, "I have been absorbed in talking to Allah for forty years, people have been thinking that I am talking to them."

RENUNCIATION OF THE WORLD

Anything which distracts the heart from Allah is worldliness. Sultan Mohammad Asghar Ali describes it as:

- Renouncing the world refers to the heedlessness of the heart towards the pleasures of the world. It actually means to renounce the lusts of the world. Without renouncing the world, marifat of Allah cannot be achieved because the love of world and Allah cannot be retained in the same heart.
- The world is like a shadow. If you turn your back towards the sun then your shadow will come in front of you. If you go forward to catch your shadow it will run before you and will never be caught by you. However, if you turn your back to your shadow and walk facing the sun, the shadow will run after you. Similarly, if you turn your back towards Allah and run after the world, you can never have it. Though if you walk towards Allah turning back from the world, it will run after you.
- Live in the world like a wild duck lives in water, it does not drown even while living in the water.

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- Live in the world like a boat floats on water. Consider the boat as your innerself and the water as the world. The boat is safe unless the water enters it. When water enters the boat, it definitely sinks. You are like a boat and the water is like the world. Save yourself from the world and its love.

NAFS

(THE BASER SELF)

- Nafs is the greatest veil between man and Allah. Satan traps man by manipulating his nafs. The nafs is such a thief in the human body whose recognition is very difficult for common human beings. To control and finish it, is extremely difficult. It can only be killed by the tasawur of Ism-e-Allah Zaat and the spiritual sight of the Murshid Kamil Akmal. By the physical prayers, it becomes more powerful, haughty and hypocrite.
- There are four states of nafs. Nafs-e-ammarah *(the ill commanding self)* which is always involved in evil behaviours and sins. A person cannot even realize this state of his nafs. Although, when the seeker starts the tasawur of Ism-e-Allah Zaat under the supervision of Murshid Kamil Akmal, it turns into nafs-e-lawamah *(the repenting self).* The person then regrets after committing sin. Its third state is that of nafs-e-mulhima *(the inspiring self).* Allah saves the person having this state of nafs, from the evil Himself. The last and most elevated state is that of nafs-e-mutmaina *(the satisfied self)* which is never inclined towards sin. This state is possessed by the Prophets, Saints and the truthfuls. At this stage, the nafs completely comes under the control of the person and is removed from between the man and Allah.
- The only way of killing the nafs is the zikr and tasawur of Ism-e-Allah Zaat and the spiritual sight of the Murshid.

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SINCERITY AND TRUTHFULNESS

- True intention and sincerity are very essential in the way of Divine Reality. The acceptance of any good deed in the court of Allah depends upon the degree of truthfulness and sincerity a person possessed while performing it. It is the Hadith of Prophet Mohammad, "The intention of a faithful is better than his act."
- The truthfulness and purity of intention in the path of Faqr make years' journey covered in months.

HYPOCRISY

- Hypocrisy refers to any such act of a person which is not purely meant for Allah, rather he wants to show off and let the people think that he is pious. Hypocrisy is the biggest tool of Satan to divert a Muslim from the path of Truth. The great worshippers and ascetics are easily trapped into it. When the heart of a person suffers from the disease of hypocrisy, the nafs attacks him more and it becomes very difficult to get rid of it. Human nature has the weakness that a person wants to be known for his virtues and piety. If this inward disease becomes permanent, the person gets depraved. He loses the Noor of his face entirely which is not hidden from the people having spiritual insight. The spiritual journey of Faqr of such a hypocrite completely ends because hypocrisy is a form of polytheism and a polytheist has no relation with Faqr.

SUBMISSION TO THE DIVINE WILL

Sultan Mohammad Asghar Ali used to say about himself, "I never asked anything from Allah except His vision and consent." He said:

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- The core of Faqr is to submit to the will of Allah in every condition, whether it is a calamity or ease, grief or comfort, convenience or misery, illness or health, hunger or satiation, honour or humiliation, richness or poverty. Only such submission is accepted and approved in the court of Allah. Only that person deserves to have the vision of Allah who surrenders sincerely and truthfully to the will of Allah withdrawing his own consent, and faces the troubles and pains when they befall him without any complaint.
- When the seeker of Allah approaches the final level of the submission to the will of Allah, the destiny is handed over to him.
- How could everything happen according to your wish when you are not even born of your own choice.
- The blessing of vision of Allah is conferred only after reaching the destination of complete submission to Allah.
- The spiritual persuasion of Ism-e-Allah Zaat by the Murshid Kamil Akmal inculcates the attribute of submission to Allah in the seeker to such an extent that he feels happy on every command and act of Allah.

HUMILITY

- Allah has opened the way towards Himself only through humility and humbleness.
- Humility acts as a strong shelter while facing the hardships and trials which come in the way of Faqr.
- The person who comes in the court of Allah with humility never returns empty handed.
- The levels of vision of Allah, Fana Fi Hoo, Fana Fillah Baqa Billah are achieved through humility and humbleness.

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- The more a person is humble the more he is beloved in the court of Allah.
- Humility is the strongest shield in the path of Faqr which safeguards the seeker from the satanic and sensual attacks.
- Humility is gained from the tasawur of Ism-e-Allah Zaat. By the physical prayers, the nafs becomes stronger and arrogant.

LOYALTY AND SACRIFICE

- The path of Faqr is the path of Ishq. Ishq demands sacrifice. No success is gained in this path unless the seeker sacrifices his each and everything for the sake of Allah. In this regard, the seeker should remember the examples of the sacred companions about their sacrifice and loyalty with the Holy Prophet. These examples are the source of inspiration for every true seeker of Allah.
- A seeker should sacrifice his wealth, life and every possession to get the blessing of Faqr, without expecting anything in exchange. He should not be worried about losing these things after sacrificing them.
- The seekers who have sacrificed everything for their Murshid, have attained the eternal life. They are living in the beautiful state of Ishq and spiritual intoxication.
- Nearness to Allah is not received until the seeker sacrifices everything in the path of Allah and his loyalty towards Allah is not lessened even a little bit during all the calamities and tribulations.

THE DIVINE FAVOUR

- The Divine favour is the base of all the achievements and successes in the path of Faqr. It is essential for the seeker to always try to step forward in Faqr but consider his each

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achievement as the result of the Divine favour. The human nature is to demand reward in return of his courage and struggle but the true seeker always requests Allah for His Mercy and Grace instead of reward.

- The path of Faqr is that of Ishq. The lover loves Allah purely to love Him. To demand anything in compensation is not in the nature of Ishq. The true seeker of Allah does not even want any levels or stations in this path. For him the zikr and tasawur of Ism-e-Allah Zaat are also the source of reaching close to Allah, so he does not seek anything in return. He leaves everything on the Grace of Allah and only demands the blessing of vision of Allah.
- In the way of Faqr, success is impossible without the favour of Allah.
- In Faqr, the Divine favour is in fact the synonym for Murshid Kamil. Nobody can gain any success without the Divine favour.

TRUST UPON ALLAH

- Tawakkal *(complete trust upon Allah)* is the foundation of Faqr. The Ishq of Allah demands that every matter should be handed over to Allah completely. Though, physical efforts must be made but inwardly the seeker should withdraw his own will and trust only upon Allah.
- Satan cannot overpower the seeker who has resigned to the will of Allah because such a seeker believes and trusts only upon Allah in all his matters, due to which Allah's Favour remains with him.
- The seeker who truly trusts Allah, does not worry about his livelihood. Common people get their bread and butter through struggle but the chosen ones are provided by Allah.

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PERSEVERANCE

- In Faqr, the greatest miracle is steadfastness and perseverance.
- The real marvel and excellence in the path of Faqr is to reach the destination after passing through all trials and coming over all the obstacles of the way with perseverance.

ETERNAL LIFE OF PROPHET MOHAMMAD

Sultan Mohammad Asghar Ali said about eternal life of the Holy Prophet:

- The sacred life of Holy Prophet exists from pre-existence till eternity rather than only sixty three years. He was the Prophet even before his physical appearance in this world and was present in the universe spiritually. After his manifestation in the world in the human form, his Prophethood and presence in the world was physical as well as spiritual. After leaving this world physically, he still exists in the universe spiritually and blesses his lovers with his sacred vision and guidance. He said, "Whoever witnessed me, undoubtedly witnessed the Truth, as Satan cannot adopt my face." You should read the meaning of kalma tayyab carefully لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰه. Meaning: "No one is worthy of worship except Allah and Mohammad is His Prophet." It clearly states that he is the Prophet of the present era, he was the Prophet in the previous era and will be the Prophet of the future era i.e. he is the Prophet of every era. The use of present indefinite tense in the kalma refers to his permanent presence because Prophet is actually the one who is permanently present. Hence, the one who is the denier of the permanent 'existence' of Prophet Mohammad is not at all his follower and is an absolute liar. His love for the Prophet is just superficial and hypocritical.

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ISHQ OF THE HOLY PROPHET

Sultan Mohammad Asghar Ali used to celebrate milad of the Holy Prophet on a grand level regularly twice a year. The first milad was held always on April 12 and 13 and the second one was held in the first week of September. A lavish and grand langar was arranged by him which was for all and sundry. Besides these two main celebrations, he used to hold the milad ceremony during the whole year wherever he went. In these gatherings, encomiums *(naats)* and eulogies were recited and the grandeur of the Holy Prophet was elaborated. Except these sacred gatherings, he never celebrated any occasion. He used to say, "I wish that I keep listening the praise and encomiums of my Holy Prophet throughout my life as his Ishq is the reason of my being. Life is useless without the Ishq of the Holy Prophet." Once he said to me, "Dear Najib! My life owes to my Holy Lord Mohammad. It is only due to his kindness and my slavery to him that so many people follow and respect me. It is just his grace that people kiss my hands and some of them even kiss my feet, otherwise I am worthless." He also advised me, "Always narrate the grandeur of the Holy Prophet, his sacred Family and Companions through your writings and speech. Use all the skills that Allah has granted you to spread the true religion. Then you will see that the favour of Allah and His beloved will be involved in all your affairs."

He said:

- The soul and base of religion is Ishq of the Holy Prophet. Whoever is deprived of it, he is following Abu Lahab's religion.

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GRANDEUR OF THE PROPHET'S SACRED FAMILY

- In the path of Faqr, all the stations and levels are attained by the mediation of the Holy Prophet's sacred Family. Whoever denies their grandeur or disrespects them, is out of the circle of Islam.

- If you want to gain the reality of Ishq, just observe the role of highly exalted Hazrat Imam Hussain in Karbala. If a spring could sprout by the rubbing of Hazrat Ismail's heels, it was not impossible for Hazrat Imam Hussain to make springs sprout in the field of Karbala by a single wink of his eye. River Euphrates would have come under his sacred feet, Yazeed's forces would have sunk into the sand if Hazrat Imam Hussain had wished so. But he never prayed to avoid such a painful end of himself and his sacred family. Instead, he surrendered to the will of Allah with patience and steadfastness and sacrificed his whole family for the consent of Allah. سرِ تسلیمِ خم ہے جو مزاجِ یار میں آئے. Meaning: "I surrender to my beloved's wish." Such an elevated level of submission can only be the speciality of the progeny of Prophet Mohammad. Hazrat Imam Hussain proved it practically by getting through this trial successfully. Whenever the seeker of Allah staggers due to the tribulations coming in the way of Ishq, he should observe the role of the progeny of the Holy Prophet and their companions in Karbala. It would prove to be an inspiration and an enlightened torch for him in his journey.

THE GRANDEUR OF THE COMPANIONS OF THE HOLY PROPHET

- The Holy Prophet's Companions are the most distinguished and prestigious class of ummah. They are the sacred people who were annihilated in their beloved Prophet Mohammad

to such an extent that they acquired the Divine colour i.e. they adopted all the Divine attributes. Allah was pleased with them and they were pleased with Him. No other Prophet got such Companions and seekers of Allah. They were the friends and confidants of the beloved Prophet of Allah. They endured every calamity, grief and agony with patience and bravery. They faced every trial heroically. They were tortured, whipped, laid on burning coals, fastened with chains, dragged on the burning sand, hanged, burnt with the iron bars and crushed under the rocks. They suffered cruelty, oppression and tyranny but nothing could separate them from their beloved Prophet. This relation was not just a matter of accepting Islam rather it was 'Ishq'. Their hearts could not bear that their beloved went out of their sight even for a single moment. This Ishq swept away every other love from their hearts and they were attached only to their beloved Prophet.

- ❖ The lives of sacred Companions are the enlightened torches for the seekers of Allah. If you want to enlighten yourself, follow their steps. If you want to know the reality of Ishq then observe their lives.
- ❖ The prayer of the sacred Companions was only to have the vision of the Holy Prophet.

GHAUS-UL-AZAM
HAZRAT SHAIKH ABDUL QADIR JILANI

- ❖ The foot of the master of the Saints Ghaus-ul-Azam Shaikh Abdul Qadir Jilani is on the necks of all the Saints. Without his permission neither anyone can step into Faqr nor can be an Arif or a Saint. He was drowned in the Divine lights from head to toe and had been carrying the Divine Trust of Faqr from pre-existence till eternity. Prophet Mohammad himself

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got him to take bayat on his own hands. The Trust of Faqr is still transferred only through him. After completing the training of the seeker of Allah, Murshid Kamil assigns him to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani who further grooms the seeker before presenting him in the court of the Holy Prophet. Without his permission and stamp, no seeker can get presence in the holy assembly of Prophet Mohammad. With the passage of time his rank is getting higher and higher.

SULTAN-UL-ARIFEEN HAZRAT SAKHI SULTAN BAHOO

- The highest rank among the Saints is that of Arifeen[140] and Hazrat Sakhi Sultan Bahoo is the king and Sultan of the Arifeen. He is also appointed at the rank of Sultan-ul-Faqr. His biggest favour to the seekers of Allah is that he disclosed the secret of Ism-e-Allah Zaat and spread this secret in every corner of the world through his books. Hence, the common Muslims got awareness about the path of Faqr. Before him, this way was restricted to special people only and was passed on secretly person to person.
- The indigents and needy get their needs fulfilled from all the shrines but Faqr can be found only from two shrines in the world. Those who seek Faqr from these shrines never return empty handed. The first shrine is that of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and the second is of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo.
- Sultan Bahoo spread the Sarwari Qadri order in the Sub-continent. Unlike other Saints and spiritual ways, he opened the door of vision of Allah through the tasawur of Ism-e-

[140] Plural of Arif, the knowers of Allah.

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Allah Zaat instead of hard mystic exercises and ascetic discipline.

- Lacs of people found spiritual beneficence and Faqr from the court of Sultan Bahoo. His beneficence would continue till the Day of Judgment because Prophet Mohammad entitled him as Mustafa Sani and Mujtaba Akhir Zamani *(Mustafa the second and Mujtaba of the final era).*
- When all the spiritual chains will be left just superficially in the world then the spiritual order of Sultan Bahoo would spread light in the world. He has declared that he will grant Faqr to all the true seekers of Allah who would request him for it. He said, "I am the scholar of the knowledge of vision of Allah. If somebody wants to learn the knowledge of vision of Allah, then he must come to me."

SHAHBAZ-E-ARIFAAN HAZRAT SAKHI SULTAN PIR BAHADUR ALI SHAH

Sultan Mohammad Asghar Ali often visited the shrine of Pir Bahadur Ali Shah and stayed there for days. His father and Murshid Sultan Mohammad Abdul Aziz took bayat from him placing his hand on the shrine of Pir Bahadur Ali Shah. Since that day, he made it a routine to regularly visit the shrine and continued it till his death. He used to say:

- Sultan Bahoo handed over his entire treasure of Faqr to Pir Bahadur Ali Shah. That is why, whatever one seeks, gets it from his shrine quickly. Pir Bahadur Ali Shah was the beloved of Sultan Bahoo and a beloved's request is never rejected.
- If the status possessed by Pir Bahadur Ali Shah in Faqr becomes known among masses, everybody would rush towards his shrine.

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That was why, whenever Sultan Mohammad Asghar Ali visited the shrine of Pir Bahadur Ali Shah, the devotees gathered around him with their pleas.

SARWARI QADRI ORDER

Sultan Mohammad Asghar Ali expressed:

- Sarwari Qadri is the real Qadri order in which the beneficence of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani is still continued. Since Ghaus-ul-Azam is on the footsteps of Prophet Mohammad, therefore his spiritual order i.e. the Sarwari Qadri order also follows the same pattern of the way of the Holy Prophet. When Sultan Bahoo could not find his spiritual confidant to hand over the Divine Trust, Prophet Mohammad selected and sent Syed Mohammad Abdullah Shah. When Pir Abdullah Shah could not find his spiritual confidant then again Prophet Mohammad selected and sent Pir Abdul Ghafoor Shah. Pir Syed Mohammad Bahadur Ali Shah, who was the spiritual heir of Pir Mohammad Abdul Ghafoor Shah, was also selected by Prophet Mohammad, Shaikh Abdul Qadir Jilani and especially by Sultan Bahoo. Similarly, my Murshid *(Sultan Mohammad Abdul Aziz)* was chosen eternally as the spiritual leader of Sarwari Qadri Order. Sultan Bahoo himself got out of his sacred grave and let Sultan Mohammad Abdul Aziz take bayat on the sacred hand of Pir Bahadur Ali Shah. Therefore, the denier of the real Sarwari Qadri Saints and the Sarwari Qadri chain is certainly the seeker of the carcass world and only this carcass world is his shelter, not Allah.

KARAMAAT *(MIRACLES)*

Karamaat[141] can be esoteric as well as exoteric. Exoteric karamaat are for the common people who judge things superficially. Esoteric karamaat are for the chosen ones and only they are able to understand their reality and importance.

There are countless esoteric as well as exoteric karamaat of Hazrat Sakhi Sultan Mohammad Asghar Ali but only a few are presented below.

- Sultan Mohammad Abdul Aziz advised Sultan Mohammad Asghar Ali, "My son, I did a lot for the welfare of people. I have always been fulfilling all the requests of the people who came to me. But the worldly people are unfaithful and insincere. So after me, if somebody requests you for Ism-e-Allah Zaat or the marifat of Allah, grant him generously, but if somebody demands the worldly benefits then be careful." The secret behind this advice was that when people get worldly benefits in the form of wealth and comforts they forget Allah. Marifat of Allah is the legacy of the Prophets while the worldly pleasures and riches are the assets of Pharaoh and Qaroon. The worldly pleasures trap people and never let them turn towards Allah. Hence, whenever a person requested Sultan Mohammad Asghar Ali for progress in business, for having children or presented any other worldly desire, he used to reply, "First take zikr and tasawur of Ism-e-Allah Zaat and acquire the recognition of Allah, your worldly problems would be resolved automatically." In this way he first converted the seekers of the world into the seekers of Allah and then guided them towards the vision and union of Allah.

[141] Plural of karamat, miracles of a Saint

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Sultan Mohammad Abdul Aziz once stated, "No one, till the Day of Judgment, can hold Faqr the way my son Mohammad Asghar Ali will." This prediction proved perfectly true. Sultan Mohammad Asghar Ali spent his whole life anonymously and always avoided fame and media. He never showed any miracle that would bring him in the limelight. Worldly people considered him a worldly man while meeting him because he treated them in the same way. His real spiritual status was recognized only by the seekers of Allah and only the true seeker of Allah *(i.e. his spiritual confidant)* recognized him perfectly. In fact Murshid Kamil is as pellucid as a mirror. Every person who meets him, views his own reality in him and gains his recognition accordingly. A worldly person would view him as a worldly person while a seeker of Allah would see the Reality in him. As Sultan Bahoo narrates an incident:

- A king was the disciple of a Murshid Kamil. He ordered somebody to go and see what his Murshid was doing. That man went and saw that a dog was sitting on the Murshid's prayer mat. He informed the king about his observation. The king sent someone else to find out the reality. That person observed that a pig was sitting on the Murshid's prayer mat. He returned and told his observation. Then the king went there himself and observed that his Murshid was sitting on the prayer mat himself. He narrated the whole matter to his Murshid. He replied, "O′ king! The person who saw a dog instead of me was a seeker of the world and who saw a pig instead of me was a pimp of his wife." Faqeer Bahoo says that Saints are clear like a mirror. That is why, the beholder watches in them whatever is his *(beholder's)* own reality." **(Mahak-ul-Faqr Kalan)**

This incident proves that a person watches the reflection of his own attributes in the Perfect Faqeer because a Perfect Faqeer is a mirror. Sultan-ul-Faqr is such a lucid mirror in which the reflection is most clearly visible.

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The greatest karamat of Sultan Mohammad Asghar Ali was that he took lacs of people to the destination of marifat of Allah, yet he always remained away from limelight.

❖ In 1997, I started hard mystic practices and different daily recital rounds which gradually reached up to the zikr of the Divine attributive names. I paused, when I reached at the zikr of Ism-e-Allah Zaat. I used to do the zikr of Ism-e-Allah by tongue but a thought captured my mind that there must be another better method to do it. To know that, I needed the guidance of a Qadri Murshid Kamil. Without his guidance everything was impossible, so I started searching for a Murshid Kamil. One night, I saw Sultan Mohammad Asghar Ali in my dream. He said, "Come, my son I am waiting for you". I did not recognize that beautiful face and had no idea of his whereabouts. I searched that enlightened face in various shrines, tombs and visited different Murshids but the face of my dream was found nowhere. One month passed in a state of anxiety. Then another night he again came into my dream. In the dream, he opened an old box from which a golden Ism-e-Allah Zaat emerged high and started shining near his sacred head like the sun. Then he said, "Son! You have suffered a lot of hardships. Now just come to me." He added while pointing towards Ism-e-Allah Zaat, "I have this Trust of yours and I have been waiting for you for a long time to hand over this Trust to you." Only two days later, one of my companions called me on the phone and said that he was going to Shorkot, Jhang to visit his Murshid and asked me if I would like to accompany him. I instantly agreed as I was already in search of the Murshid Kamil. In those days, I was experiencing a strange state and usually remained on leave from office to search Murshid.

It was April 12, 1998, when I reached the court of Sultan Mohammad Asghar Ali with two of my companions. There

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was a huge crowd outside his room so we had to wait for a long time to meet him. I felt very helpless so I went to the shrine of Sultan Bahoo which is nearby and requested, "Hazoor[142]! I am too tired now! Please bless me with your kindness." After passing sometime over there I came back and sat outside the room of Sultan Mohammad Asghar Ali waiting for his call. In the meantime, the door opened and one of his disciples Majeed called aloud, "Mr. Najib who has come from Lahore is called by Hazoor." I stood up at once and delightfully ran inside. As soon as, I entered the room, the face of my dream was there in front of me. Immediately, I kissed his hands and sat down in his feet. He said, "So, you have come." Nobody present in that room could hear those words except me. On my request of bayat, Sultan Mohammad Asghar Ali replied, "Be patient, it will be done." It was almost noon. He took bayat from me after Maghrib *(the evening prayer)*. While, I was kissing his hands after bayat, he cast such a glance upon me that my whole being was altered. I became anxious to see him again and again. From that day onwards, every moment of my life is subjected to his Ishq and slavery.

❖ Sultan Mohammad Asghar Ali's greatest miracle is my own self. The people who knew me before my bayat *(April 12, 1998)* would be astonished to witness me after bayat. They would be really surprised at how this person has changed so much. I often mention this reality in these words:

"I was no one…Neither I had an existence worth mentioning nor of any importance…The aim of my life was restricted to this world only…Everyday was the same for me…My only purpose of life was to struggle to make worldly life happier and more comfortable…I was unaware of the purpose of human life…This was how my life used to be…One day, the

[142] A respectable way to address an exalted person specially a Saint

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sacred glance of Allah fell upon my humble self and destiny took me into the court of Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali. We saw each other and everything changed…The lover recognized the beloved…On the evening of April 12, 1998 *(Zilhaj 15, 1418)*[143], I took bayat upon the sacred hand of Sultan Mohammad Asghar Ali and entered the circle of his slavery.

This was the most incredible and valuable moment of my life…His eyes fell upon me and my outlook towards life was completely changed…Gradually, I got free from the clutches and shackles of this world and became aware of its reality. Since April 12, 1998 till December 26, 2003, I served my Murshid devotedly, after which, he left this world transferring the Divine Trust of Ism-e-Allah Zaat to me. The opportunity to serve Sultan Mohammad Asghar Ali and his sacred company are the real achievements of my life. During his life, when I could not meet him for ten or fifteen days, I felt as if the Noor of faith had lessened in my heart and the attraction of the world was pulling me towards itself. However, as soon as I reached his sacred court and he put a glance upon me, the Ishq for Allah and His Prophet flourished in my heart. I felt disgusted of this world and its desires. Then, my Ishq for Murshid kept on increasing and I became indifferent to everything except Allah.

یک زمانہ صحبتِ با اولیاء
بہتر از صد سالہ عبادت بے ریا

Meaning: One moment in the company of Saints and Friends of Allah is better than the thousand years of sincere worship.

[143] It was Zilhaj 14 on April 12, 1998. Since I took bayat after evening prayer and the Islamic date changes at evening, therefore according to Hijri calendar Zilhaj 15, 1418 is correct date. April 12 is also the death date of Sultan Mohammad Asghar Ali's Murshid and April 13 is the date of his acceding the throne of Divine persuasion and guidance.

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As Sultan Bahoo says:

عاشق شوہدے دِل کھڑایا، آپ وی نالے کھڑیا ھُو
کھڑیا کھڑیا ولیا ناہیں، سنگ محبوباں دے رَلیا ھُو
عقل فِکر دیاں سب بُھل گیاں، جد عشقے نال جا مِلیا ھُو
میں قربان تنہاں توں باھُوؒ، جنہاں عشق جوانی چڑھیا ھُو

Meaning: "Poor lover has lost himself in Ishq. He has reached that ultimate level of Ishq from where there is no retreat. He is now counted amongst the lovers of Allah. Ever since, he has reached the peak of Ishq, he has forgotten all about wisdom and intellect. O' Bahoo! I am ready to sacrifice myself for the seeker whose Ishq has reached the extreme level and who has become Ishq himself drowning in the ocean of Ishq."

When my Ishq reached its heights, I recognized the reality of my Murshid. Then I did not remain myself anymore. I drowned myself in the passion of Ishq and losing my own existence I found spiritual union with my Murshid. In the words of Bulleh Shah:

بلھے شاہؒ دی ذات نہ کائی
میں شَوہ عنایتؒ پایا اے

Meaning: I have no existence of my own; now my being is inhabited by my Murshid.

To change me and lacs of other disciples entirely is his most remarkable miracle.

❖ Ism-e-Allah Zaat is "Tauheed" *(Divine Oneness)* and is present in the human heart in the form of a seed. When Murshid Kamil orders to do its zikr and tasawur and casts his peculiar spiritual sight upon the heart of the seeker, this seed sprouts.

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Then the Murshid nourishes it and as a result the Divine Essence manifests in the seeker's heart. Sultan Mohammad Asghar Ali turned the hidden treasure of Ism-e-Azam from a rare genre into a common one. He disclosed and spread the secret of Ism-e-Azam *(Ism-e-Allah Zaat)* to such an extent that is unprecedented, thereby enlightened lacs of hearts with the Divine light. In the past Ism-e-Azam was granted after extreme hard mystic exercises, forty days seclusions and the daily recital practices of years. According to Shaikh Moeeduddin Jindi, "It is must to hide the Ism-e-Azam which is much discussed, and to reveal it, is unlawful." **(Tafseer Rooh-ul Bayan-Vol-1)**

Sultan Mohammad Asghar Ali inverted this law, making it essential to reveal and illegitimate to hide the Ism-e-Allah Zaat. As, in the present era, people do not have much time to engage in hard mystic exercises, forty days seclusions and daily recitals for gaining Ism-e-Azam. Even they hardly respond to the invitation of Ism-e-Allah Zaat. Making the path of marifat of Allah easier and shorter by revealing the secret of Ism-e-Allah Zaat is such a miracle which distinguishes him from all other Saints and Mystics.

- Malik Safdar Hussain, the resident of Chakwal, was the first person whose bayat was taken by Sultan Mohammad Asghar Ali twenty five days after the death of his Murshid. He was a bank manager. He narrated an incident:

  "One of my friends Ilyas, who belonged to Sargodha, was involved in many indecent activities like drinking and womanizing. He was a big land lord. I lived with him in Sargodha for some time and we became friends. Then I was transferred to Khushab from Sargodha. We could not meet each other for long. When I met Ilyas after a long time I was shocked to see him. He had become physically and mentally ill due to continuous drinking. Meanwhile, I had taken bayat

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at the sacred hand of Sultan Mohammad Asghar Ali and my life had been revolutionized. Owing to my friendship, I had to save my friend from being ruined. I tried to persuade him to take bayat to my Murshid but he replied, “I do not want to be involved in such useless matters.” I insisted him to meet my Murshid only once, at last he agreed. I took him to my Murshid Sultan Mohammad Asghar Ali and requested him to bless my friend with his spiritual attention. Sultan Mohammad Asghar Ali looked at him only once. Surprisingly, Ilyas fell at his feet almost jumping from his place and started crying like a kid. My beloved Murshid consoled him lovingly, then I took him outside. At once his plight changed, he insisted me to let him take bayat at the hand of Sultan Mohammad Asghar Ali right there and then. I tried to delay him to some other time but he was anxious. He asked me, “Safdar! For how long have you been under his bayat?” I answered “For four years.” Ilyas uttered, “Couldn’t you have any Divine observation about your Murshid in four years? While I was enlightened by the single glance he cast upon me.” I remained silent, he insisted on taking bayat. I sent the request to my Murshid to take bayat from him. He ordered us to come after Zohr *(the noon prayer)*. Then Ilyas took bayat at his sacred hand. At that time Ilyas used to wear spectacles of almost last number. He used to have strange fits and to live without drinking was impossible for him. After bayat, his condition improved unbelievably. His eyesight became perfect, he grew his beard and his face was enlightened. All his physical diseases disappeared. Now he was a totally changed man. This is the karamat of the spiritual sight of my Murshid Kamil.” **(Sahib-e-Lolaak)**

Note: This is the same Mohammad Ilyas who announced the “Sultan-ul-Faqr” status of Sultan Mohammad Asghar Ali and was made Sahib-e-Majaz by him.

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❖ Malik Safdar recounted, “I never requested my Murshid for anything because I believe he is aware of all our matters. It had been a long time since my marriage took place but I had no children. I accepted it as my fate and never got worried about it. Once I was deputed at Qaidabad when my Murshid Sultan Mohammad Asghar Ali visited me. My nephew was also there with me. My Murshid asked me who he was. I replied that he was my nephew. Then he inquired, “Don’t you have any son?” I replied, “No”. He said, “Why didn’t you tell me?” I answered, “Hazoor nothing is hidden from you.” He paused, looked at the people present there and asked them to pray together that may Allah grant a son to Safdar Hussain. Everybody prayed and he uttered ‘Amin’. Only after one week, Allah granted me the good news through a medical test. **(Sahib-e-Lolaak)** It is a fact that several people were blessed with children by his supplications.

❖ The same Malik Safdar narrated, “In Piplan, district Mianwali, there was a friend of mine in my neighbourhood. He was an educated person and I often talked to him about my Murshid’s marvels. Once he said, “Mr. Safdar you tell me very pleasing things about your Murshid but the Pirs[144] of today practise against the Islamic law as they let their disciples prostrate them.” I requested him to visit my Murshid only once before setting any opinion about him, he agreed. We went to my Murshid’s court. While I was introducing him, a disciple entered the room and saluted Murshid almost in a prostrating position. He at once picked him up from his shoulder and said to him “Remember! Prostration is only for Allah. To prostrate before anyone other than Allah is infidelity.” My companion was very surprised at it because we had never said anything to Sultan Mohammad Asghar Ali about his point of view regarding Pirs. He requested me to

[144] Spiritual guide, synonym for Murshid.

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let him have bayat at the hand of Sultan Mohammad Asghar Ali right then. I delivered his request to my Murshid and he took bayat from him. **(Sahib-e-Lolaak)**

- Once Sultan Mohammad Asghar Ali went to "Bala" near Harnoli in Mianwali. A disciple's son had died there. He visited the grave of that child and afterwards said to his father, "I have engraved Ism-e-Allah Zaat on your son's heart." Sultan Bahoo expresses in *Risala Roohi Sharif*, "I have been ordered by the Holy Prophet to persuade all, whether dead or alive, Muslim or non Muslim." This event is a simple example of such power and authority of Sarwari Qadri Murshid. **(Mirat-ul-Arifeen, Nov 2007 issue)**

- Mohammad Shah of Chak Tewana stated, "I am a disciple of Babu Jee Sarkar[145]. I have a grandson who could not speak. I took him to Golra Sharif[146] several times and prayed there but he did not recover and became five years old in the same condition. Once Sultan Mohammad Asghar Ali came to our village. Since, he belonged to the sacred progeny of Sultan Bahoo, I requested him to bless my grandson. As soon as, he cast his glance on the child, he uttered, "Haq Bahoo". Hence the child gained his voice by his blessing." **(Mirat-ul-Arifeen Nov 2007 issue)**

- Saad Ameer Khan Niazi *(late)* was the disciple of Sultan Mohammad Abdul Aziz. He also remained in the company of Sultan Mohammad Asghar Ali. Sultan Mohammad Asghar Ali ordered him, "Mr. Niazi! Translate the book *Ain-ul-Faqr* of Sultan Bahoo." Mr. Niazi replied, "Hazoor! I don't know Persian." He again said, "Mr. Niazi! Do start it." Then, by the grace of Sultan Mohammad Asghar Ali, he became such a translator of the books of Sultan Bahoo that he excelled the great translators.

[145] A local Saint
[146] Shrine of Pir Syed Mehr Ali Shah, situated near Islamabad, Pakistan.

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- By the spiritually powerful sight of Sultan Mohammad Asghar Ali, two of his disciples, Haji Mohammad Nawaz from Tulamba, Mian Channu and Mohammad Anayatullah *(late)* of Kirri Khaisore, Dera Ismail Khan got excellence in the knowledge of Quran and its exegesis inspite of being illiterate,.

- Sufi Allah Ditta *(Jhang)* was a butcher and an illiterate person, having no worldly or religious knowledge. When he reached Sultan Mohammad Asghar Ali's court he became an orator. In the life of Sultan Mohammad Asghar Ali, he used to conduct every program of milad and urs in a very organized manner.

- In 1999, I was transferred to some other place within the city. Since I never presented my worldly problems before my beloved Murshid so I kept quiet about this issue too. When a fellow disciple, Haji Mohammad Nawaz went to meet me for some work at my earlier office, he could not find me there. He went to my Murshid and told him about my transfer. The same night my Murshid contacted me on the phone and said, "Dear Najib! I have heard about your transfer." I replied, "Hazoor! I am satisfied on the will of Allah." He then expressed, "Your earlier office was a better place as you worked there comfortably. I cannot bear your inconvenience. Do a little bit of effort, Inshallah the transfer would be cancelled." I could not figure out what to do, so I thought to leave it for the next day. Next day, before I could do anything about the transfer, I was informed that it was cancelled.

- Ustad ul Ulema Maulana Manzoor Ahmad Jandanwala, Shams-ul-Madaris was the incharge of district Bhakkar and was considered a distinguished theologian. He had met all the contemporary pirs, spiritual guides and the shrine superiors and his point of view about them was very

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derogatory. Sultan-ul-Faqr Sultan Mohammad Asghar Ali invited him at the milad ceremony and for his speech in Ochhali, the valley of Soon Sakesar. As soon as, he came there his eyes fell on the sacred face of the Sulta-ul-Faqr VI and he held the latter's feet impulsively. The viewers got stunned at it and then the contemplation of Ism-e-Allah Zaat and the studying of *Ain-ul-Faqr* became his daily routine. He kept defending the Islahi Jamat because some of the theologians objected on the concept of the vision of Allah *(deedar-e-Elahi)*. He said, "Take me to the one who objects, I would make him clear about it. He used to participate in every program of Islahi Jamat and wind up the program by his closing speech. Sultan Mohammad Asghar Ali got his two sons Sultan Mohammad Ali and Sultan Ahmad Ali admitted to his school for religious education. He died on December 4, 2000 and Sultan Mohammad Asghar Ali visited his family for condolence. He said while putting his both hands on his grave, "Who says Maulana sahib has died, he is still alive."

❖ It was the milad celebration on April 12, 13 which was attended by Maulana Manzoor Ahmad Jandanwala and Maulana Faizi *(late)* alongwith his son. The opening and the ending speeches were delivered by Faizi and Manzoor Ahmad Jandanwala respectively. The former got the video camera closed in the beginning of his address, as he thought it unlawful in shariah to make a video film. Sultan-ul-Faqr Sultan Mohammad Asghar Ali ordered his administrative body to accept his argument but Maulana Manzoor Ahmad Jandanwala got the video camera restarted when he began his address and the program was being covered by it again. No notice was taken of it. Though after the program when Maulana Faizi arrived at home he faced a severe problem as his son was blamed of having kidnapped a woman and was registered in police station as a kidnapper. The event took

place on April 13. When the investigation officer was told that the person was busy in the milad celebrations with his father at the shrine of Hazrat Sultan Bahoo on April 13, he visited Sultan Mohammad Asghar Ali and got the endorsement of their description. Sultan-ul-Faqr Sultan Mohammad Asghar Ali showed him the movie of the program in which both father and son were sitting on the stage. The officer was grateful to the Sultan-ul-Faqr and picked the video film with him as a proof. Hence Maulana Faizi and his son were redeemed then the former fell into Sultan Mohammad Asghar Ali's feet and begged pardon from him.

❖ It is the manner of the Sarwari Qadri spiritual guides to stay at the same place each time where they had stayed for the first time while visiting any region, city or village etc.

Before my bayat, Sultan-ul-Faqr used to stay at Mohammad Ilyas house at Daroghawala, whenever he visited Lahore. I shifted to my house in Mustafa Town on April 27, 1999 and got a special room prepared for him which was also furnished by every accessory and necessity for him.

Till that time, I had been honoured with the task of getting his dresses made for all seasons, celebrations and events. I had all his summer wears got prepared beforehand in April 1999 but had not sent them to him as I wished to present him when he would come to my home and visit that room but the tradition of the Sarwari Qadri spiritual guides was a hindrance. One day, after contemplation of Ism-e-Allah Zaat I appealed in his court spiritually as, "Indeed, when he would come to Lahore, he may stay the first day in Daroghawala and then honour my house staying in that room for as long as he was in Lahore, even take his departure from my house for his place." In May 1999 he visited Lahore and according to his tradition went to Darogawala at Mohammad

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Ilyas's house. He accepted my invitation of breakfast at my home.

On May 9 at 11 o' clock he honoured my house and was very delighted to see his room. He showed the room to his special companions one by one. After the breakfast, he ordered his khalifas to arrange for his bath and said looking at me:

"Dear Najib! Where are my outfits".

I presented his dresses and he liked them all, he then chose one of them to wear after taking bath, and it became a routine that whenever he came Lahore, stayed one night at Daroghawala in Mr. Ilyas's house according to the tradition and afterwards honoured my house for as long as he stayed in Lahore. Once he said, "Either I am comfortable in my room at the sacred shrine or there in my room at Najib's home".

❖ Raja Mohammad Iftikhar was a famous Neurosurgeon of the country, he died in a place crash at Multan. He was a close acquaintance of Sultan-ul-Faqr and the latter used to consult the former regarding his health issues. Hands and feet of Sultan Mohammad Asghar Ali swelled once. The doctor prescribed a tablet for him. One night at 2 o' clock Sultan Mohammad Asghar Ali phoned me that swelling had become painful, hence consult Raja Mohammad Iftikhar at once. I immediately drove out. The doctor was a well-known person and belonged to a particular sect, so was protected by a heavy security. All the way, I had been thinking how would I make him awake at that hour of the night? As meeting him at day time was difficult or would he like to meet me at that hour of the night? As soon as, I parked my car in front of the gate at quarter past 2 a.m. The security guards targeted their guns at me and ordered me to take my car away from the gate or we would fire. I tried to tell

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something but they were not listening to me. I parked the car away from the gate and was just to reflect upon the situation. In the meanwhile, Raja Mohammad Iftikhar stopped his car at the gate, a police mobile was also escorting him. I rushed towards the doctor's car, the cops also targeted their guns at me but the doctor recognized me because I often used to visit him alongwith my sacred spiritual guide, hence he signaled the cops to stop.

On the inquiry of the doctor, I told him about the matter. On his request, I fetched a paper and pen from my car, he prescribed a syrup on the paper and sent me to Jail road for certain medical store near Services hospital to buy that syrup. Anyhow, I sent that to my Murshid by a boy of Islahi Jamat at once, but I was so surprised on his sudden meeting with me at such a late hour of night whereas, he rarely meets anybody in the day time.

❖ In September 1977, a person from Lahore named Naveed Shaukat who was an upper division clerk in Lahore Customs was forcefully transferred to Multan due to the influence of a twenty one scale officer member CBR *(now FBR)* who was his relative and had enmity with him. It was against the rules as a clerk could not be transferred to Multan. Naveed Shaukat presented the problem before Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali during the annual program of milad of the Holy Prophet in Ochali, Khushab District. He prayed for Naveed Shaukat and advised him to go to Islamabad and try to get the transfer cacelled. Naveed Shaukat went straight to CBR Islamabad, met Secretary Admin and told him that he did not want to go to Multan. Secretary Admin replied that although the transfer had been ordered by the member *(CBR)* but if Naveed Shaukat was not willing, he could cancel it. In this way the transfer was cancelled without any recommendation or influence.

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❖ Among the outer family circle of Sultan Bahoo, there was an individual who had been continuously elected since the tenure of Ayub Khan. He remained the state minister and the secretary parliament at different times. In a family gathering he announced that he intended to participate in the 1997 elections as well. Sultan Mohammad Asghar Ali carried a garland for him in that gathering. When he was going to greet him with that garland, he proudly rejected his hand saying, "I do not need your garland." Sultan Mohammad Asghar Ali put that garland to another individual of the descendants of Sultan Bahoo standing nearby and prayed for him, "May Allah grant you success." After that, he went to the shrine of Pir Bahadur Ali Shah and stayed there alone for a long time. When he came out, he announced, "Not only the person I garlanded but his whole party will win with a heavy mandate. It has been promised to me by Pir Bahadur Ali Shah." He announced this at the time when even the nomination papers for elections were not submitted. I took bayat in 1998, therefore I did not witness this incident personally but Sultan Mohammad Asghar Ali related it many times. The person who rejected his hand, suffered a severe defeat that year. Then, in the tenure of Musharraf he requested Sultan Mohammad Asghar Ali to run his electoral campaign. The family circle also insisted, so Sultan Mohammad Asghar Ali had to run his campaign.

The way Sultan Mohammad Asghar Ali was strongly running that person's electoral campaign, I predicted to my fellow disciples that he would never win the elections because his outlook was entirely superficial, so Sultan Mohammad Asghar Ali was also showing him just the superficial aspect. Had he understood the grandeur and reality of Sultan Mohammad Asghar Ali, he would never have to run that apparent campaign and only his prayer would have proved enough.

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The results came out as predicted. That person was badly defeated in the elections.

- A person from Lahore, Mohammad Saeed was a cloth merchant. He got extremely anxious when he saw the picture of Sultan Mohammad Asghar Ali on the magazine Mirat-ul-Arifeen. After a few days, he came at the shop of Mohammad Ilyas at Beadon road, Lahore. At the shop, he again saw Sultan Mohammad Asghar Ali's framed picture. His anxiety increased so much that he began to cry and requested Ilyas to take him to Sultan Mohammad Asghar Ali right then. Ilyas advised him to wait for the bus that was scheduled to depart after some days for Jhang but he was insistent. So, Ilyas hired a car and drove him to Jhang to meet Sultan Mohammad Asghar Ali. He kept crying all the way. As soon as, he saw the sacred face of Sultan Mohammad Asghar Ali, he embraced his feet madly. He took bayat at Sultan Mohammad Asghar Ali's hand and got Ism-e-Allah Zaat. By the spiritual sight of my beloved Murshid and zikr and tasawur of Ism-e-Allah Zaat he underwent a radical change. There was no comparison between the former Saeed and the new one. Afterwards, he made the mission of his life to preach about the beneficence of Sultan Mohammad Asghar Ali.

- Several addicts and tramp youngsters reached the court of Sultan Mohammad Asghar Ali and became the preachers of the straight path. Shahid from Rangpur Kasur, who has died now, was an addict of heroine. His family members were very upset due to his bad habits. His brother Mazhar-ul-Haq took him to Sultan Mohammad Asghar Ali and requested to bless him with his beneficent sight. Shahid took bayat at the hand of Sultan Mohammad Asghar Ali and got spiritual training from him, after which he became the preacher and invited people towards the path of Allah till the end of his life.

- Mr. Liaqat Ali from Kasur was married to his first cousin. He was suffering from a strange problem that his children could not survive. At the time of birth, the babies were healthy but after sometime their height stopped to increase and their bodies weakened. On being bed ridden they eventually died. Liaqat had his and his family's medical tests as well as treatments from the famous child specialists and gynecologists of Lahore and Karachi. Every doctor advised that there was no cure for that disease in the whole world, if he wanted children he would have to marry another woman. His wife also allowed him to marry again. One day, Sultan Mohammad Asghar Ali visited his house in Rangpur Kasur and inquired about his children. Liaqat Ali told him the detail that five of his children had died and the sixth one was on death bed. Hearing this, Sultan Mohammad Asghar Ali sympathized with him and said, "Whatever has passed is the past but by the Grace of Allah now you will have healthy children who will remain healthy." Hence, the children of Liaqat Ali born after that are healthy and still alive. Hazrat Sakhi Sultan Bahoo truly said that the perfect Qadri Faqeer is powerful and authoritative to do everything.

- Malik Ejaz was a distant relative of Sultan Mohammad Asghar Ali. He related, "Sultan Mohammad Asghar Ali used to call my father Colonel Mohammad Hussain as Kernel Sahib. Once, he came to our nearby village in Naushehra *(Soon Sakesar Valley)*. It had not rained there since long. People requested him to pray for the rain. He said, "Pour some water on Kernel Sahib, Allah Almighty will surely rain." The people poured water on my father but it did not rain. Next day, they again requested him, he replied, "You must have poured less water." Then people poured a lot of water on my father. Next day, it rained cats and dogs. After a few months my father died. Sultan Mohammad Asghar Ali again came to that area after my father's death. The people of the

nearby village came again and requested him to pray for the rain. He replied, "I told you the method of getting rain." When I informed him about the death of my father, he advised to pour two pitchers of water on his grave. They did the same and there was a heavy rain which continued for consecutive three days. Afterwards, the people of that village got the prescription for rain. They would come to Sultan Mohammad Asghar Ali, get his permission and pour water on Colonel Mohammad Hussain's grave and it rained. **(Sahib-e-Lolaak)**

- A fellow from Lahore, Naveed Shaukat had a maid who was sent by his in-laws for housekeeping. After a few days, she was missing. The maid's parents started pressurizing Naveed Shaukat's in-laws that their daughter and son in law *(i.e. Naveed Shaukat)* had either made her run away or kidnapped or sold her. Naveed Shaukat requested in the holy court of Hazrat Sakhi Sultan Mohammad Asghar Ali to pray for him as the matter had been reported to police. Sultan Mohammad Asghar Ali foretold that her whereabouts would be known in a few days. Right after two days that girl contacted her family and told that she had eloped to get married.
- In the last days of January 2001, Sultan Mohammad Asghar Ali suffered from Gangrene and was admitted to Ammar hospital on Jail Road, Lahore. On February 7, 2001, he ordered me to make arrangements for performing hajj the same year and then looking into my eyes he said, "It is very important for both of us to perform hajj this year." I got worried on hearing this because the ministry of religious affairs had already announced the names of people selected by draw for the Government hajj scheme in November 2000.[147]

[147] In those days, a separate passport was issued for hajj which was only valid during hajj and afterwards it expired.

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When I came out of the hospital I saw a banner on other side of the road. It was an advertisement from a travelling agency 'The Travel Heights' which read as "The people who want to go for hajj, contact us." I immediately went to the office of Travel Heights and got the information that they were offering an open hajj scheme, for which the last date of submitting applications was February 10. In those days, it was a scheme in which hajj could also be performed on international passport and the arrangements for food and residence had to be made by the pilgrims themselves. I had to make arrangements for twelve members to go for hajj before February 10 i.e. in only two days. The payment of return tickets to the travel agent, visa fee and travel agent's fee made total of more than ten lacs. Two companions made their full payment while two made only half. Remaining amount had to be arranged. Health certificates, Identity cards and passports of all the members had to be collected also. Everything seemed just impossible. I sold my 1994 model Corolla diesel car to arrange the money. By the Grace of Allah and favour of my beloved Murshid everything was miraculously arranged just in two days. All the passports, complete papers and the total amount were handed over to the agent of Travel Heights on the evening of February 9. On February 10, 2001, all the cases were submitted in Islamabad. It was truly a miracle of my Murshid Kamil because when he ordered me to make arrangements for hajj on February 7, I had nothing in hand but all was done only in two days. It is still beyond intellect that how it all was made possible.

عقل ہے محوِ تماشائے لبِ بام ابھی

Meaning: The intellect is still amazed.

❖ On February 23, 2001, I was informed that our visas for hajj were approved. I, Naveed Shaukat and Sajid Hussain were government officers. We had official passports, therefore we

needed ex-Pakistan leave for going abroad. Without leave we could not go out of Pakistan. I met the Collector Customs Dry Port, Mughalpura, Lahore alongwith Naveed Shaukat to get the leave but he refused strictly and objected, "You did not ask me before submitting the applications for hajj." When I told him that we had taken NOC for the passport, he said, "Go away or I would take action against you." We came out of the Collector's room in extreme worry and anger. I went to my office but Naveed Shaukat told the entire situation to our beloved Murshid Sultan Mohammad Asghar Ali on the phone. He advised to try to take leave the next day. Naveed Shaukat conveyed this to me, so I decided to try again the next day, as only a few days were left and without leave, it would have been impossible for us to go out of Pakistan. Same day at nearly 3'o clock, the Additional Collector Dry Port Dr Mohammad Saeed called me and enquired, "What is the matter? I have heard that you went to the Collector's office and faced some harshness from him." When I told him the whole situation, he asked how many persons were we. I told him the names of the three of us. He opined, "Go to the Custom House Lahore today and get your files prepared. I will talk to the Collector and Inshallah tomorrow your leave will be sanctioned." Naveed Shaukat insisted that we should immediately go to the Custom House and get the job done but my Murshid's order was above everything for me and he had ordered to try the next day, so I quietly came home without informing anyone and switched off my mobile. Next day, the three of us reached the Headquarters Custom House and got our files prepared. From different branches, reports about us were collected. Then the files were sent to the Collector's room after being processed by the Assistant Collector *(Admin)* and Additional Collector *(HQ)* in an hour. It was the task of two days which was completed in just one hour by the grace and kindness of my Murshid. When the files were sent to the

Collector's room for approval of the leave, his personal assistant informed us, "The Collector might not see the files today or even in the next two days. You better go and request him yourself". I did not accept his suggestion and left everything on the will of Allah. Just after fifteen minutes the Collector sent back the files of all three of us with our leaves sanctioned.

❖ After performing hajj, my Murshid Sultan Mohammad Asghar Ali somehow shifted to Hadda[148] at Ahmed Bakhsh's house because the departure to Madina was scheduled after ten days. During the days of hajj, the pilgrims are not allowed to go out of the borders of Makkah. If anybody tries to go out of Makkah he is caught and sent back to Makkah. For this purpose, immigration check posts are established on all the exits of Makkah. On March 9, 2001, after Fajar prayer I contacted Kareem Bakhsh, brother of Ahmad Bakhsh, on telephone to know about the well being of my Murshid. He informed us that Sultan Mohammad Asghar Ali had ordered them to make arrangements to bring all the companions in Makkah to Hadda at once, therefore all the companions must offer their Friday prayer in Masjid-e-Haram and afterwards gather near the Bab-e-Fahad to wait for them. When we reached near the Bab-e-Fahad after Friday prayer, Ahmad Bakhsh and Kareem Bakhsh were waiting for us. They were worried, how we would cross the immigration check post at the border of Makkah and Hadda because the rules had to be strictly followed there. If any pilgrim would be caught crossing the check post, he would be sent back to Makkah, while the order of Murshid was to bring all the companions to Hadda. I said, "Since it is the order of the Murshid, so let us proceed with the name of Allah." Ahmad Bakhsh worked in Hadda, his visa and stay could be cancelled on being

[148] A city between Jeddah and Makkah where the treaty of Hudabiya took place.

caught. Therefore, both brothers left separately by their own car and we left for Hadda by a hired van. By the Grace of Allah, when we reached near the immigration check post we saw that there was no one at the check post. We were not at all intercepted anywhere and reached Hadda quite easily. Ahmad Bakhsh was really surprised to know this because the immigration crew remained at that check post for twenty four hours and the cars were always queued there for checking. We smiled at his surprise. We knew that all of this happened because of the kind favour of our beloved Murshid. In the similar manner, all the difficulties during the hajj journey were averted.

❖ In Madina, on March 23, 2001, my beloved Murshid gave me his turban and expressed his wish that if the turban was touched with the tomb of the Holy Prophet, it would become precious and sacred. To fulfill his wish, I went to the Masjid-e-Nabvi with the turban. It was very crowded and it seemed too difficult to reach the sacred tomb. I stood in the last row and started stepping forward slowly. By the favour of the Holy Prophet, the way was automatically made. I reached the platform that housed the companions of Suffah, offered nafls there and gradually reached the platform adjacent to the sacred tomb. My face was glowing with delight because it was not less than a miracle. Now the only obstacle between me and the sacred tomb was a guard who was watching the pilgrims as well as reciting the Quran with his back towards the sacred tomb. By the call of Isha *(night prayer)*, he got up and went somewhere else. At the same moment, I not only touched the turban with the sacred tomb but also kissed the wall of the sacred tomb to my heart's content. After offering the night prayer, I sat there and invoked blessings. Then I returned and presented the turban to my beloved Murshid. He expressed happily, "It seems the Holy Prophet has showered great beneficence and kindness upon you." I replied, "Yes

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indeed! The pilgrims can hardly touch the sacred tomb but I kissed it to my satisfaction." He said, "When the Holy Prophet shows his grace, all the obstacles of the way are removed." After hajj, my Murshid Sultan Mohammad Asghar Ali granted that sacred turban to me. I have still kept it safe as a holy souvenir.

❖ In February 2003, the Horse and Cattle show was held at Fortress Stadium, Lahore which also included the tent pegging contests. The horses of my Murshid were also taking part in it. He came to Lahore with his wife. The horses were kept at Fortress Stadium at the place allocated by the administration for the horses. My Murshid's sons and the horse riders stayed at a fellow disciple's house because his house was near the Fortress Stadium, while my Murshid alongwith his respected wife stayed at my house in Mustafa Town. About one and a half month earlier my youngest daughter was born whom my beloved Murshid had named Fatima. He and specially his wife had come to see and bless her also. Thirty or forty men often accompanied my Murshid and hundreds of people came to meet him. It was not possible for any person to arrange meal three times a day for so many people. My financial condition was also not very good in those days. Just by the Grace of Allah everything was done perfectly. Four days passed by, then my wife informed me that we were short of money and there was no arrangement for the dinner. She suggested to sell some of her gold jewelry to arrange the money. I replied, "I would go after Hazoor has taken his lunch." During lunch, my Murshid asked me while watching my face, "Dear Najib-ur-Rehman you look worried?" I replied, "If your kindness and favour is with me then there is nothing to be worried about." My Murshid observed me carefully and said, "If your heart remains in the same state, you will be successful in every trial." After a few moments, I was informed that somebody had come to see me. When I went

out, I found a person standing there who had borrowed money from me four years back and had not returned it in spite of my insistence several times. He said, "I have received money from somewhere, so I thought I must return your loan first." He gave me twenty five thousand rupees. I came back and gave that amount to my wife. When she enquired about it, I said, "Allah has arranged this money." When I came to my Murshid's room, I noticed that he was smiling secretly.

❖ This is also an event of 2003 that Sultan Mohammad Asghar Ali came to Lahore and stayed at my house. After four days, he left for the shrine of Sultan Abdul Aziz. Before leaving, he said that first he would have medical check up from C.M.H. then go to the shrine. He was suffering from the problem of prostrate gland . After check up the enlargement of prostate gland was diagnosed. Doctors suggested that it must be operated, so he had to be admitted in the hospital for at least five days. The attendants of Sultan Mohammad Asghar Ali asked him, "Where would the companions stay and the luggage be kept meanwhile." Sultan Mohammad Asghar Ali asked "Whose house is nearer?" He was told that Naveed Shaukat's house was the nearest, so he ordered to send everyone there. When all the fellows reached Naveed Shaukat's house, he became too worried that how would he manage to serve the guests, as he had only ten rupees. He shared his worry with Amir Tufail *(a preacher in the Islahi Jamat)* who gave him hundred rupees more. It was impossible to prepare meals of three times in that amount for the Murshid and his twenty companions. Naveed Shaukat did some grocery from the shop in front of his house on credit of two thousand rupees. Next day, an acquainted man came to him and requested to keep his five thousand rupees for some days. Those five thousand rupees were so blessed that the meal for the next five days was arranged with them. After the

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treatment of my Murshid, Allah blessed Naveed Shaukat with double amount.

- Some imperfect disciples try to deceive their Murshid, there was one such wealth loving fellow who pretended to be a great seeker of Allah and still does. Once, he tried to dodge Sultan Mohammad Asghar Ali. Sultan Mohammad Asghar Ali needed a car for his second wife. It was the outset of year 2003. That fellow had a similar car which I sold at the time of hajj to collect the required amount. We had bought those cars together. Both cars were 1994 model Corolla diesel and were purchased at the same rate. Both the cars had registration number 422. Sultan Mohammad Asghar Ali came to Lahore probably in March or April, 2003. A gathering was held at Daroghawala in the house of Mohammad Ilyas. That person came with Haji Mohammad Nawaz. Haji Mohammad Nawaz presented a proposal to Sultan Mohammad Asghar Ali, "This fellow is ready to sell his car to you only at the cost of eight lacs, despite that its price is fourteen lacs in the market." That person belonged to a rich family, had he been a true seeker of Allah he would have presented his car to Sultan Mohammad Asghar Ali free of cost. A companion named Naveed Shaukat, who was sitting by my side, became angry to hear that offer because he knew that the same car of mine was sold in six and a half lacs in the market. Naveed Shaukat was very short tempered and also lacked insight, therefore he could not understand the fact of the matter, rather the truth is that he could never understand the reality of Murshid and the manners of his holy court. I quickly pressed his thigh to prevent him from saying anything. As this conversation proceeded, Naveed Shaukat's anger raised as well as my pressure on his thigh increased to keep him quiet. I had felt that Sultan Mohammad Asghar Ali did not want to disclose the deceit of that fellow due to a special relation to him. Perhaps, he wanted to purchase that car with registration

number 422 from him at any cost because he had an emotional attachment with the number 422, as he gifted the car with the same registration number to his Murshid and then I also gifted him the car having the same registration number. He thanked that fellow and expressed, "You obliged me by selling your car to me at such a low cost." When that person left, Sultan Mohammad Asghar Ali looked towards me lovingly and then said to Naveed Shaukat, "Once a person was trying to deceive my Murshid, I knew about his deceit. I was irritated by his action but I did not utter even a word as it was the will of my Murshid. After that man left, my Murshid comforted me by saying, 'Mohammad Asghar Ali, you need not to worry, whoever tries to deceive me I tackle him myself."

These words proved to be true, as after Sultan Mohammad Asghar Ali's death that fellow who sold his car of six and a half lacs cost in eight lacs was ever seen pursuing his worldly desires. Fraud and deceit were blended in his nature. I felt immediately after this incident that he had completely lost his insight as a punishment of his deceit to a great Friend of Allah.

❖ Almi Tanzeem-ul-Arifeen did only one activity in the occupied Kashmir. A fighter Ahmad Raza told an incident related to that activity, "In the mid of October 2001, we were returning from Tehsil Uri District Baramulla after an activity. When we reached the top of a mountain to cross it, I slipped into a deep ditch. I was falling so swiftly that the rocks and stones were also falling with me. I thought my martyrdom is sure now; either I would be knocked against a rock into pieces or would fall into the ditch of thousand feet depth. Being sure of my martyrdom, I recited the kalma. Due to the swift falling and bruises I had almost lost my senses. All of a sudden my Murshid *(Sultan Mohammad Asghar Ali)* appeared,

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he picked me up in his hands like a mother carries her child in her arms, and took me to the base of the mountain. He caressed on my head and body and made me stand upright. I turned to embrace him but he had disappeared. When I touched my body, there was not a single bruise on it. I loudly called my companions who had believed that I was martyred. They threw a rope and I climbed back to the top of the mountain by the support of the rope.[149]

- There were some disciples of Sultan Mohammad Asghar Ali who desired only the worldly blessings instead of the marifat of Allah. Among them some wanted a son, some wanted to improve their financial conditions, some of them desired health, some desired fame and higher status. Throughout his life, Sultan Mohammad Asghar Ali tried to divert their attention from worldliness towards Allah, but they remained entangled in their worldly desires. Though, among them there were some fellows who served him with sincerity and perseverance till the end of his life. They never became disappointed even if their demands were not fulfilled. So, after his death he fulfilled all the desires of such fellows. Whoever wanted to have a son, was blessed with one. Those who wanted to improve financially, found wealth more than needed. Whoever wanted fame and good status, found that. That is to say, whoever rendered any kind of service or did any good with him during his companionship to oblige him, in any form, with any intention, he rewarded all of them within a year after his death. Rather, he granted and favoured them more than they wished. These are such miracles which these people may not understand or may connect them to some other source but certainly! I observed everyone's wish being fulfilled after his death and I am still observing it.

[149] Monthly Magazine Mirat-ul-Arifeen Lahore-January 2002 issue

Countless couples were blessed with babies or male babies by his supplications. Several jobless individuals got jobs and other sources of earning. Anyhow, his being was not less than a blessing for the suffering humanity.

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MISCELLANEUOUS

In this section a few miscellaneous matters shall be briefly discussed.

GOURNAMENT

"A man is known by the company he keeps." In the spiritual way of Faqr, one has to keep an outward company with the fellow disciples which is very important. If one finds good companions, then his journey of Faqr becomes easier. However, if the companions are coward or jealous, they become an obstacle in the path of Faqr. Unluckily, my company comprised of a few jealous fellows, even then I tried to fulfill the requirements of my company in a very pleasant manner during the life of my Murshid according to his consent and after his death also I tried my best to continue this companionship. I had two companions, Naveed Shaukat and Sajid Hussain.

Till the death of Sultan Mohammad Asghar Ali, the three of us often visited him together in the same car. He used to call us, "This is our Gournament[150] *(actually 'Government')*." This title was given to us by his beloved disciple Malik Sher Mohammad as we were government officers. This title became our identity. When Sultan Mohammad Asghar Ali was informed of our arrival, he would say, "Well! Our gournament has arrived."

After the death of Sultan Mohammad Asghar Ali, I acceded to the throne of Divine persuasion and spiritual guidance according to the Divine command. Since then, Sajid Hussain has left my

[150] The title of 'Gournament' actually referred only to Sultan Mohammad Najib-ur-Rehman. By addressing him with the title of "Gournament", Sultan Mohammad Asghar Ali actually symbolized his grand status of belovedness and that of 'the heir' of the Divine Trust and 'the Insan-e-Kamil'. *(Translator)*

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company, while Naveed Shaukat left me after inflicting such an agony upon me which cannot be given even by the worst enemy.

THE DIVINE NEWS BY SULTAN MOHAMMAD ASGHAR ALI BEFORE HIS DEATH ABOUT HIS SPIRITUAL HEIR AND THE COMPANIONS WHO CAME UP TO HIS STANDARDS

Whether Sultan Mohammad Asghar Ali conveyed any kind of inward or outward inspiration about the person to whom he transferred the Divine Trust i.e. his "spiritual confidant" and the other chosen companions or not? In this regard, it is said that if this secret was disclosed outwardly, lacs of his followers would have become disappointed that they could not come up to the standard of their Murshid. Sultan Mohammad Asghar Ali could not hurt anybody even a little bit as he was attributed with the sacred morals of Prophet Mohammad. Although, he conveyed many inward inspirations. Here, I would not mention my own inspirations but Sajid Hussain, who has been discussed under the title of "gournament", was conveyed this Divine Message thrice:

Chaudhry Sajid Hussain belongs to Dadowal, Dina *(District Jhelum)* village Dadowal and lives in Lahore. He had the same dream thrice since August 2003 till November 2003. He often discussed that dream with fellow disciples. In the words of Sajid Hussain the dream is as follows:

- "I see that many people are present in the company of Sultan Mohammad Asghar Ali. He is sitting on a bed and saying 'I have selected thirty two[151] *(or thirty three, he did not remember the exact number)* persons from all of my disciples who have

[151] These are thirty one persons. They were chosen by Sultan Mohammad Asghar Ali on the basis that some of them excelled in loyalty and sincerity, some superseded in sacrifice, love and trust, some were chosen for their gratitude, devotion and patience, some were special due to their veracity and renunciation of the world.

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come up to my standard.' Meanwhile, Mr. Najib stands up. Sultan Mohammad Asghar Ali says to him, 'Dear Najib-ur-Rehman! You are not included in them. Your case is different and you are the special one among all of them.' Then two persons from that gathering get up and seize our sacred Murshid by his collar. I alongwith some other people take them out."

Here the dream ends. Sajid could not recognize anybody from the people present in that gathering in the dream except me and Sultan Mohammad Asghar Ali.

ATTENDANTS OF SULTAN MOHAMMAD ASGHAR ALI

Some of the disciples remained in the service of Sultan Mohammad Asghar Ali at different times. They had to perform different personal services of Sultan Mohammad Asghar Ali. Other disciples used to call them "khalifa". The names of some special ones among them are following:

1. Haji Mohammad Nawaz *(Tulamba)*
2. Abdul Majeed *(Rahdarian Wala, Tehsil Kallurkot)*
3. Qari Mohammad Nasrullah *(Kamar Mushani, Mianwali)*
4. Mohammad Khalid *(Vehari)*
5. Ghulam Bahoo *(Jhang)*

Apart from them, there are a number of other disciples who have been serving Sultan Mohammad Asghar Ali at different times for short periods.

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BODY GUARDS OF SULTAN MOHAMMAD ASGHAR ALI

During the last three years of his life, he had to keep body guards due to the increasing number of disciples. Names of some special body guards are given below:

1. Mohammad Shehbaz popularly known as Fauji *(Lahore)*
2. Yaqoob Elahi *(Chakwal)*
3. Mohammad Jaffer *(Jhang)*

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DEATH

On February 28, 2001, Sultan Mohammad Asghar Ali went to Saudi Arabia for performing hajj. As soon as, he reached Jeddah his health deteriorated severely and he became too weak to walk. All his diseases such as diabetes, hypertension etc. worsened. Especially, his prostate gland problem increased so much that he needed to pass urine after every ten to fifteen minutes. Whenever, I met him he said the following verse:

اپنی موت سے آگاہ کوئی بشر نہیں
ساماں سو برس کا ہے پل کی خبر نہیں

Meaning: No one knows the time of his death. We carry the luggage of years to come but we don't even know what the next moment has in store for us.

During hajj, on March 7, 2001, he ordered me to buy his funeral shroud, wash it with Aab-e-Zamzam and touch it with the wall of Khana Kaaba. I became extremely worried to hear that. I tried to evade and made an excuse that the cotton shroud was not available there. He then ordered Haji Nawaz to buy the cotton shroud. Haji Nawaz got it from Jeddah after much difficulty. Sultan Mohammad Asghar Ali ordered me to wash it with Aab-e-Zamzam and touch it with the wall of Khana Kaaba.

To obey his order, I took the shroud to Masjid-e-Haram. Although, on every door of Masjid-e-Haram, a man and a woman guard are appointed who do not let anybody take anything inside but when I passed through the gate with the piece of cloth, nobody even inquired about it. I washed the shroud with Aab-e-Zamzam, dried it and then touched it with the wall of Khana Kaaba but the lurking fear had gripped my heart. At the time of departure to Madina, that piece of shroud was left back at the house of Haji Ahmad Bakhsh at Hadda. From Madina, we came

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to Jeddah and then back to Lahore. Afterwards, Sultan Mohammad Asghar Ali got it brought to Pakistan. In the last two years of his life, the previously mentioned verse remained at his tongue all the time:

ساماں سو برس کا ہے پل کی خبر نہیں

In his last journey, he went to Malik Atta Mohammad at Kot Fateh Khan from the shrine of Sultan Abdul Aziz on the second day of Eid-ul-Fitr, November 28, 2003. Next day, he went to Islamabad at Malik Ejaz's house. After passing four days over there he came to Lahore on December 5, 2003 and stayed at Mohsin Sultan's house. On December 7, he came to my house at Mustafa Town, Lahore. He was accompanied by Sultan Mohammad Ali, Sultan Mohammad Moazzam Ali, Sultan Ahmad Ali, Sultan Mohammad Bahadur Aziz, Sultan Mohammad Sharif and many other fellows. He stayed here till December 13, 2003. Many descendants of Sultan Bahoo joined him at breakfast as well as lunch. A large number of followers also met him here. On the morning of December 13, 2003, he went to Multan. According to the schedule he had to go to the shrine of Syed Mohammad Bahadur Ali Shah from there, but on December 15, 2003 Rana Tajammal Hussain went to Multan to see him and brought him to Lahore at his own home from Multan. I felt the presence of my beloved Murshid in Lahore so I contacted Mohammad Ali[152] son of Haji Ameer Bakhsh in Multan, he confirmed that my beloved Murshid was in Lahore. I reached Rana Tajammal Hussain's house to meet him. On meeting him I felt that coming back to Lahore was against his will. I spent the night and day of December 15 with him. On the night of December 16, I left for my home at about 1 a.m. On December 17, he went to Dera Ismail Khan from Lahore. There he stayed at Malik Kazim's house. On December 24, 2003, he moved to Fazal Kareem Kundi's house, where his blood pressure dropped and he was

[152] Elder brother of Sultan Mohammad Asghar Ali's second wife. He lived in Multan.

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admitted to the District Hospital of Dera Ismail Khan. Nobody informed me about his illness.

On December 25, 2003, he had been saying the whole day, "Let me talk to Najib-ur-Rehman" but the companions told him that the mobile signals were not received there fully. Around 2:30 in the night Haji Mohammad Nawaz contacted me and told me that my beloved Murshid wanted to talk to me, so I should call him. I immediately contacted him on the number given by Haji Nawaz. Sultan Mohammad Asghar Ali said nothing about his illness, rather he talked to me only about Ism-e-Allah Zaat. He had granted me Ism-e-Mohammad on December 6, 2003 at Mohsin Sultan's house and also taught me the method of its tasawur. He had ordered me to get Ism-e-Mohammad prepared in gold to distribute among the seekers of Allah. He had not granted Ism-e-Mohammad to anybody else before me. He received complete information about its preparation from me on that last phone call and said, "I assign it to you. Protect Ism-e-Allah Zaat and Ism-e-Mohammad, it is your responsibility now." I had no idea that it was our last conversation. Only a while after that, at 5:07 a.m. on the Friday of December 26, 2003 *(Ziqa'ad 2, 1424 H)*, the Noor of Sultan Mohammad Asghar Ali concealed from this material world and manifested Itself into another incarnation.

FUNERAL PRAYER

The funeral prayer of Sultan Mohammad Asghar Ali was offered at the shrine of Hazrat Sakhi Sultan Bahoo on December 26, 2003 *(Ziqa'ad 3, 1424 H)*[153] at 9 p.m. A huge number of people attended his funeral prayer. Thousands of pigeons were sitting on the walls of the shrine in grief. As soon as, his body was placed in front of the door of the shrine for funeral prayer, all the

[153] He was buried after Maghrib *(evening prayer)*. Islamic date changes after the sunset, so the Hijri date of his funeral was 3 Ziqa'ad.

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pigeons started flying in circles over his sacred body. People watched them with wonder. The pigeons made a shadow over his sacred body. Then they again circled round his sacred body and sat silently on the walls.

SHRINE

Sultan Mohammad Asghar Ali was buried inside the shrine of his Murshid Sultan Mohammad Abdul Aziz in the village Sultan Bahoo, District Jhang, on December 26, 2003 *(Ziqa'ad 3, 1424 H)*. His grave is at the right side of the grave of his Murshid *(towards the east)*.

URS

His urs is held on the first Friday of Ziqa'ad every year.

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GLOSSARY

Akmal	Accomplished and supreme
Arifeen	Plural of Arif, the knowers of Allah.
Bayat	Oath of allegiance; when a person becomes a disciple, he hands over himself to his spiritual guide in exchange of spiritual guidance. Bayat is pact or covenant or rite of initiation into a Sufi way. This in fact is a pact between Allah and His slave which eternally bonds the Murshid with his Murid *(disciple)*.
Darood	Blessings upon the Holy Prophet and his Family.
Dera	A vast open place in villages with apartments where the males spend their day and is also used as a guest house.
Fana Fi Rasool	Annihilated in Prophet
Fana Fillah Baqa Billah	Annihilation in Allah and becoming immortal with Him.
Fana Fi Hoo	Annihilated in the Divine Essence.
Fuqara	Plural of Faqeer; Faqeer is the Saint who travels the path of Faqr and reaches its ultimate level.
Ghaus	The highest spiritual rank
HaHooiyat	HaHooiyat is the station beyond all stations where only Allah is present in an unparalleled, unexplainable incomparable form i.e. Hoo.
Hajj	Pilgrimage performed on 9the and 10th of Zilhaj.
Haqeeqat	The Divine Reality
Hazoor	A respectable way to address an exalted person specially a Saint.
Heron	A long necked, long legged wading bird
Hoo	The Divine Essence. Zikr of 'Hoo' is the most powerful zikr of Allah which takes close to Him most quickly. When the lover is annihilated in Hoo, there remains no duality.

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Ishq	Intense love
Ism	Ism means 'name'
Ism-e-Allah Zaat	The personal name of Allah which represents the Divine Essence.
Ism-e-Azam	The grand name.
Ism-e-Mohammad	Sacred name of Mohammad
Jahad	The religious combat.
Jamiat	Accumulation of all the Divine attributes and powers.
Kamil	Perfect
Karamaat	Miracles of a Saint.
Khalifah	Spiritual successor
Khilafat	Spiritual succession-when a Murshid grants spiritual powers and permission to any of his selected disciples to take further disciples under their bayat and guide them using the spiritual powers then it is said that the Murshid has granted him khilafat.
Khulfa	Plural of khalifah.
Khulfa-e-Akbar	Superior spiritual successors
Khulfa-e-Asghar	Junior spiritual successors
Khussa	A type of eastern handcrafted footwear.
Kurta	Kurta is a loose collarless shirt worn by people of South Asia.
Langer	Food served to visitors, devotees, disciples *(without discrimination)* for free.
Marifat	The Divine knowledge which is gained only after having closeness and vision of Allah. Gnosis
Milad	Celebration on the birth date of Prophet Mohammad.
Murshid	The spiritual guide
Murshid Kamil Akmal Noor-ul-Huda	The perfect and accomplished guide possessing the Divine light of guidance.

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Mukammal	Accomplished
Musamma	One who possesses the Ism *(name)* and Zaat *(the Essence)* i.e. the person on whom the Ism is applicable because he possesses all the attributes of the Ism and Zaat.
Mushaddi	A type of a turban.
Nafls	Supererogatory prayer.
Naqsh	Impression
Noor	The Divine light
Pir	Spiritual guide, synonym for Murshid.
Qutb	The highest spiritual rank
Qutb-e-Zaman	Saint of the highest level. The spiritual pivot around whom the whole universe revolves.
Rehman	Attributive name of Allah, meaning: "The most Compassionate".
Sahib-e-Ism Murshid	Who possesses only the zikr of names of Allah and can grant only the zikr to his disciples, not the vision and union of Allah.
Sahib-e-Musamma Murshid	Possessor of the Divine Essence and the personal names of Allah alongwith all His attributes. He can take his disciples to the station of Divinity and can grant them the vision and union of Allah.
Sahibzada	Son of a Saint.
Sahibzadi	Daughter of a Saint.
Shimla	The erected end of turban cloth like a crown.
Si Harfi	It is a genre of Punjabi poetry consisting of quatrains which are written alphabetically.
Shalwar	Shalwar is a type of loose trousers
Sultan-ul-Azkar	The king of invocations
Sunnah	Sacred ways of the Holy Prophet
Taravih prayers	Prayer before keeping fast.
Tasawur	Contemplation
Tayammum	A dry ablution when water is not available.

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Tehmad	Traditional leg sheet usually six meter long, popular amongst the Punjabis and the people of South Asia.
Ummah	Nation
Umrah	Pilgrimage performed in days other than the hajj. days.
Urs	Ceremony held on the death anniversary of a Saint.
Ustad-ul-Ulemma	Ustad-ul-Ulemma is the title for religious scholars.
Zaat	The Essence
Zikr	Repeated invocation of names of Allah.

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Books by Hazrat Sakhi Sultan Bahoo (Persian & Punjabi)

NO	NAME OF BOOKS		TRANSLATOR (URDU)	YEAR	PUBLISHER
1	Noor-ul-Huda Kalan	1	Saad Amir Khan Niazi, with Persian text	2001	Anjumn Ghausia Azizia Haq Bahoo Sultan,
		2	K.B.Naseem, with Persian text	2000	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
		3	Faqeer Mir Muhammad (Urdu & Persian)	May 2007	Published from Samundri Sharif, Chakwal, Pakistan
		4	Faqeer Noor Muhammad Kulachavi	9th Edition 2000	Irfan Manzil, Kulachi, Dera Ismail Khan, Pakistan
		5	Mohammad Shakeel Mustafa Awan	2007	Shabir Brothers, Lahore, Pakistan
		6	Faqeer Altaf Hussain	NA	Shabir Brothers, Lahore, Pakistan
2	Mahak-ul- Faqr Kalan	1	Saad Amir Khan Niazi (with Persian text)	2006	Al Arifeen Publications, Lahore, Pakistan
		2	Faqeer Mir Mohammad (Urdu & Persian)	NA	Faqeer Mir Muhammad Awan, Samundri Sharif, Chakwal, Pakistan
		3	K.B. Naseem (with Persian text)	1996	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
		4	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
		5	Mohammad Shakeel Mustafa Awan	2007	Shabir Brothers, Lahore, Pakistan
3	Kaleed al Tauheed Kalan	1	Saad Amir Khan Niazi (with Persian text)	2002	Anjumn Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan
		2	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan

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		3	Faqeer Mir Muhammad (Urdu & Persian)	NA	Faqeer Mir Muhammad Awan, Samundri Sharif, Chakwal, Pakistan
4	Mahak al Faqr Khurd		K.B. Naseem (with Persian text)	2000	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
5	Ain-ul-Faqr	1	Hafiz Hammad-ur-Rehman (with Persian Text)	2016	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Wahdat Road, Lahore
		2	Faqeer Altaf Hussain	1998	Shabir Brothers, Lahore, Pakistan
		3	Saad Amir Khan Niazi (with Persian text)	Dec 2004	Al Arifeen Publications, 4/A Extension, Education Town, Lahore, Pakistan
		4	K.B. Naseem (with Persian text)	2001	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
		5	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
		6	Faqeer Mir Muhammad (Persian)	1999	Dhalli Sharif, Tehsil Talagang Chakwal, Pakistan
6	Fazal-ul-Laqa		Mohammad Sharif Arif Noori	Sep, 1994	Progressive Books, Lahore, Pakistan
7	Aqal-e-Baydar	1	Mohammad Abdul Rasheed Shahid Qadri	NA	Maktaba Sultania Ghakhar Mandi, District Gujranwala, Pakistan
		2	K.B. Naseem (with Persian text)	2003	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
		3	Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki Qaumi Dukan, Lahore, Pakistan
8	Kaleed-e-Jannat		K.B. Naseem (with Persian text)	1996	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
9	Risala Roohi Sharif	1	Sultan Mohammad Najib-Ur-Rehman	April 2003	Maktaba-al-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan
		2	Mohammad Abdul Rasheed Shahid Qadri	NA	Maktaba Sultania Ghakhar Mandi, District Gujranwala, Pakistan
		3	Saad Ameer Khan Niazi	NA	Anjuman Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan

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		4	Dr. Sultan Altaf Ali	NA	Ghulam Dastgir Academy, Shrine Sultan Bahoo, Jhang, Pakistan
		5	Professor Ahmad Syed Hamdani	NA	Ghulam Dastgir Academy, Shrine Sultan Bahoo, Jhang, Pakistan
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10	Abyat-e- Bahoo Kamil		Sultan Mohammad Najib-Ur-Rehman	2015	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan

Books by Ghaus-ul-Azam Shaikh Abdul Qadir Jilani (In Arabic)

NO	NAME OF BOOK		TRANSLATOR (URDU)	YEAR	PUBLISHER
1	Ghunyat-ul-Talibeen	1	Maulana Mohammad Siddique Hazarvi Syedi	1988	Fareed Book Stall, Lahore, Pakistan
		2	Maulana Mohammad Abdul Ahad Qadri	Feb 2005	Qadri Rizvi Kutb Khana, Lahore

Books by Mohiyuddin Allama Ibn-e-Arabi-In Arabic

NO	NAME OF BOOKS		TRANSLATOR	YEAR	PUBLISHER
1	Fusoos-ul-Hikam	1	Exegesis By Maulana Abdul Qadeer Siddique	NA	Nazir Sons, Lahore, Pakistan
		2	Mohammad Riaz Qadri (Exegesis Fusoos-ul-Hikam-Wal-Aiqaan	2006	Ilm-o-Irfan Publishers, Lahore, Pakistan
2	Futuhat-al-Makkiyyah		Saim Chishti	1986	Ali Brothers Book Traders, Faisalabad, Pakistan
3	Shajrah-tul- Kaun		Allama Sufi Mohammad Siddique Baig Qadri	1985	Ali Brothers Book Traders, Faisalabad, Pakistan

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NO	NAME OF BOOKS		WRITER	YEAR	PUBLISHER
1	Kalam Mashaikh Sarwari Qadri		Compiled by Sultan Mohammad Najib-ur-Rehman	2015	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan
2	Mirqat-ul-Salekin Sharah Mirat-al-Arifeen (Urdu translation with exegesis alonghwith Arabic text)		Hazrat Imam Hussain Razi Allah Anhu, Translation & Explanation by Mohammad Faiz Ahmed Awaisi	2007	Zawiya Publishers, Lahore, Pakistan
	Mirat-al-Arifeen (Translation and Exegesis)		Hazrat Imam Hussain, Translation and explanation by Ambreen Moghees Sarwari Qadri	2012	Sultan-ul-Faqr Publications, 4/A Extension Education Town, Lahore, Pakistan
3	Insan-e-Kamil		Syed Abdul Karim al Jaili	4th Edition 1980	Nafees Academy, Karachi, Pakistan
4	Sirr-e-Dilbaran		Hazrat Shah Syed Mohammad Zauqi	1995	Al Faisal Publishers and book traders, Lahore, Pakistan
5	Haqeeqat-e-Ism-e-Allah Zaat- Ist Edition		Sultan Mohammad Najib-ur-Rehman	2016	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan
6	Murshid Kamil Akmal Ist Edition		Sultan Mohammad Najib-ur-Rehman	Ist Edition 2016	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan
7	Shams-ul-Fuqara Second Edition		Sultan Mohammad Najib-ur-Rehman	2016	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan
8	Mujtaba Akhir Zamani		Sultan Mohammad Najib-ur-Rehman	2012	Sultan-ul-Faqr Publications 4/A Extension Education Town, Lahore, Pakistan

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1	Sultan Bahoo-The Life and Teachings	Sultan Mohammad Najib-ur-Rehman translated by Yasmin Khurshid Malik Sarwari Qadri, Mrs. Ambreen Moghees Sarwari Qadri and Neyn Tara Sarwari Qadri	2014	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan
2	The Spiritual Guides of Sarwari Qadri Order	Sultan Mohammad Najib-ur-Rehman translated by Mrs. Yasmin Khurshid Malik Sarwari Qadri, Mrs. Ambreen Moghees Sarwari Qadri and Neyn Tara Sarwari Qadri	2015	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan
3	Shams-ul-Arifeen	Written by Sultan Bahoo and translated by Mrs. Ambreen Moghees Sarwari Qadri	2016	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan
4	Ain-ul-Faqr	Written by Sultan Bahoo and translated by Mrs. Ambreen Moghees Sarwari Qadri	2016	Sultan-ul-Faqr Publications 4-5/A Extension Education Town, Lahore, Pakistan

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Sultan-ul-faqr VI Sultan Mohammad Asghar Ali

Life And Teachings

Author

Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr

Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

Sarwari Qadri Spiritual Guides are often not famous, they do not show their real identity but their successors shed light on their marvelous lives spiritual as well as physical. Thus Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur- Rehman wrote a book in Urdu to tell the world that how spiritually powerful was his Murshid Sultan-ul- Faqr VI Sultan Mohammad Asghar Ali and how successfully he changed and enlightened the people who had almost ruined their lives. Last but not the least, how he took the true seekers of Allah to the heights of Faqr and spread the beneficence of Ism-e- Allah zaat among the masses. Now its English translation is present, which is written keeping in view that present generation is gradually becoming well versed in English and unfamiliar to Urdu but it must not remain in darkness spiritually. Generation after generation must know the message and teachings of Faqr for which the Holy Prophet assigned the duty to Mustafa Sani and Mujtaba Akhir Zamani (as called by him), Hazrat Sultan Bahoo whose teachings must be spread after him by all his successors in the last era of the world, hence, Sultan-ul- Faqr Sultan Mohammad Asghar Ali the VI among the seven Sultan-ul- Faqr souls devoted his whole life for the great purpose for which he was appointed by the Prophet Mohammad himself.

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